

0/-

*my own*

Patience is better

Strength Prov: 16:32

THE  
SCHOOL  
of  
PATIENCE,  
in three Books  
By H.  
DREXELIUS

Cambridge  
Printed by  
Roger Daniel  
Printer to the  
University. 1640.

Patience.

Strength.

JOB.

SAMSON.

And are sold  
at the Angell in  
Popes head alley.  
W. Marshall scul.

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TO THE RIGHT  
Honourable, *Robert* Earl  
of Warwick, Lord  
of Leeze, &c.



He subject I present  
to your Honour  
may serve for all  
persons. The poore  
cannot well be without it: the  
rich may stand in need of it. It  
is the Anchor of the soul in  
a perilous storm. He that go-  
eth to sea without this ballast  
is not onely likely to be tos-  
sed but sunk. It is the bul-  
wark that withstandeth all  
the onsets of furious tentati-  
ons. Excellent commendato-  
ries hath it from the sacred  
Oracles. Solomon saith that

A

*the.*

## *The Epistle*

*the Patient man is better then  
the mightie man. No one  
jewel to set forth the riches  
of holy Jobs soul, as that of  
Patience. It is that by which,  
as our blessed Lord saith, men  
possesse their souls. Saint Paul  
testifieth that Patience bring-  
eth forth experience: and when  
we have done all, saith he, we  
have need of Patience. Saint  
James concludeth it thus,  
Let Patience have its perfect  
work, that ye may be perfect  
and entire, lacking nothing.  
All miseries are light and easie  
if the soul be endued with  
Patience. In summe, Patience  
is necessary in health, in sick-  
nesse: It is the restorative of  
the soul at the houre of death,  
and shall be crowned in hea-  
ven with immortalitie and  
glory.*

*Dedicatorie.*

glory. A wise man will never be without it. Ill words, ill actions, or other tentations and snares of the devil against us warn all to reserve it. I doubt not but that your Honour, knowing the excellency of the jewel, will lay it up safe in the rich cabinet of your soul, that you may upon all occasions have it ready for use. The Lord give you many such rich jewels here, and set a crown of glory upon your head hereafter.

So prayeth

*Your Honours devoted  
and humble servant,*

D. L.

A 2

To



## To the Reader.

His books



He Authour was wondrous fruitfull in procreation of \* children: And as he had many, so are they all full of comelinessse and beantie. Many, if not most of them, were born in Germany at Court, with great joy and comfort; and now having gotten lawfull authoritie from Superiours, they generally consented to travel. \* One of the eldest of them was made Denizon a good while since in this kingdome: And I since meeting with \* two other of the younger, brought them home; and having taught them to speak English, did the best I could

Permissu  
superiorum

\* Considerations of  
Aeternitatis,

Prædicationis  
Aeternitatis,  
& Gymnasii  
sive Palæ-  
stinae.

## To the Reader.

could to procure them a freedom as well as their elder brother. Nor are my endeavours made void. If you meet them, use them kindly: They are worth entertainment, and will prove beneficiall guests to their souls who harbour them the longest. Make triall; and the Lord give a blessing to your intentions.

A 3

The



## The Contents.

### PART I.

- Chap. I. **W**hat kind of punishments and  
what crosses are to be born in  
this School of Patience page 1
2. Why the scholars in this school are used  
so hardly and sharply 24
3. Why some scholars are hardlier used then  
others in this school 46
4. Five kinds of afflictions and punish-  
ments are severally handled 69
5. Other five kinds of punishments are se-  
verally explained 114
6. What faults are specially to be avoided  
in this school of Patience 164

### PART II.

- Chap. I. **A**ffliction teacheth us fortitude &  
faithfulnesse or fidelitie page 1
2. Affliction teacheth us commiseration and  
abstinence 22
3. Affliction teacheth prayer and mortifi-  
cation 47
4. Affliction teacheth us prudence and hu-  
milite with meeknesse 68
5. Affliction

5. Affliction is variously profitable : and  
those things profit which hurt 90
6. All afflictions and crosses are from God,  
by whomsoever imposed on us 125

### PART III.

- Chap. 1. **A**ll afflictions are to be suffered pa-  
tiently page 1
2. All afflictions are to be undergone chear-  
fully 23
3. All afflictions are to be gone through  
constantly 38
4. All afflictions are to be born thankful-  
ly 62
5. All afflictions are to be set upon with  
premeditation 85
6. All afflictions are to be endured with a  
conformitie of the humane will to the  
Divine will 115

The

*The meaning of the figure following.*

**D**Ame Patience stands in place most eminent,  
Teaching her youths a double document,  
That learn they must to form a passive right  
This present life, or else in future night,  
That Paradise no plurall hath, since sport  
And ease take pains at last in Pluto's court.  
Mild Tut'resse she, that gives her striplings leave  
To take their time when they'll their tasks receive.  
Yet mark how wise a close her Lecture shuts,  
A secret sting midst sweet advise she puts.

She gives a friendly hint of endlesse pains,  
How temp'rall mirth remorse eternall gains  
Look here, quoth she, weigh these two crowns togeth  
Take one take both, this first or that, choose whether.  
Ply well your tasks, my youths, this winters day,  
An Easter once will come, then look to play.

Below on either side her Scholars stand,  
Each with a severall embleme in his hand:  
The first with Rods, the next with Arrows keen;  
The third with blazing Torches may be seen;  
The fourth in both his hands doth meekly bear  
A wreath of courtest Straw, the fifth a pair  
Of Cudgels strong and tough, the sixth a Chain;  
The seventh two knotty Clubs, yet feels no pain;  
The eighth is muffled in a Rug of hair,  
He finds no peepholes there, scarce pores for air;  
The ninth doth bear the Lash; a Sack the last  
Doth vex, and long is like, 'tist' d so fast.  
Patience expounds each Hieroglyphicks sense,  
Which they must understand, ere they commence.

*Quæ vis places, hæc aut ista?*

Which crown would you choose first? your choice is fr  
Take this take blisse, take that take misery.





But let Patience have his perfect  
worke, that ye may be perfect,  
and entire, wanting nothing. Ja: 1. 4.



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# THE SCHOOL OF Patience.

## CHAP. I.

*Containing the kinds of punishments  
and variety of crosses which are  
to be born in the School  
of Patience.*

 N a certain time the  
Oke torn and broken  
with tempests began  
a familiar discourse  
with the Reed. The  
Oke took occasion to make her  
own ruine the subject of the confe-  
rence. It was probable, that adver-  
sity and the malignity of fortune  
had learned the Oke wisdom and  
eloquence. And thus the Oke en-  
treth

treth the stage ; O my neighbour, look  
 well upon me, and thou mayest easily  
 perceive me the spectacle of calamity.  
 Half my branches are torn off : and I  
 stand yet the object of furious winds  
 and weather, all rent and shivered.  
 But I pray thee tell me, whether I  
 should more wonder at ? thy safety  
 and felicity, or my own disasters and  
 miseries ? I know, O Reed, thou e-  
 steemest not thy strength equall to  
 mine. Thy own experience will tell  
 thee that I am a thousand times  
 stronger then an hundred or a thou-  
 sand Reeds : Yet for all this, when  
 the winds and storms assault me, my  
 strength is nothing ; I am pulled, torn,  
 broken, cast down ; whereas thou  
 laughest at the rage of the winds, and  
 thy empty-hollow belly fighteth with  
 successe and victory. Thou onely tri-  
 umphest : we Ajaxes are conquered.  
 I wonder much how this cometh to  
 passe. The Reed having learned si-  
 lence, did not interrupt the Oke a  
 great while ; but at last having heard  
 her complaint, answered her in this  
 manner ; You need not wonder so  
 much, good neighbour : your own  
 strength

Strength is the main occasion of your ruine. Were you not so stiff and strong, you might be more safe and sound. By your leave, let me tell you ; you place too much confidence in your strength ; you withstand wind : and hence cometh your ruine. Your adversary will not yield : The enemies strength augmenteth his courage ; and becoming powerful by resistances, he is then most sure of conquest when most opposed. Hence is it that the tallest and burliest Oakes are laid prostrate by the winds, who deride and mock their stiffness and greatnesse. But I, alas, being conscious of my own weaknesse, give way and yield, and six hundred times in a day do I homage and obsequance to my mighty adversary. Nor grieveth it me much : for by yielding I preserve my life : Policie and wit in such combats are more necessary then strength. Thus, thus for certain is it : Strength is of small or no consequence without wisdom and counsel. The storms and rough winds of calamity set upon every man ; spare none : They deal alike with just and unjust : And who was

shot-free at all times? Many gain instruction by adversity, and so obtain salvation: but many more being depressed turn desperate, and so destroy themselves. This is all in all; Not how great miseries we suffer, but how we undergo them.

There may be two hundred Scholars entred into one School, yet all not the sonnes of wisdom. All are not Apollo's that wear Bayes. Some passe from the school to the camp; others turn Merchants or Vintners; some, Grave-makers and Sextons; others, Carriers, Surveiors, and Husbandmen. It skilleth not so much what we learn as what we profit by our learning. As there be divers sorts of learners, so are there divers degrees in their proficiencie. Some want wit; some, money; some, industry: Nor the one, nor the other, nor the third do ever reach to a commendable degree of learning. It is no otherwise in the *School of Patience*, or in Christs Church. Here are many disciples that are zealous, many that are languid and fainting. Hence is it that all profit  
not

not alike. But there is one thing singularly remarkable in this School ; All may profit but they that will not. Every one hath money and wit enough : all the fault is want of pains and industry. Diligence here is worth all, doeth all. That is the worst of all worsts, *To be unwilling to learn.*

But what books are here needfull? what volumes to be turned over in this School? The custome of the Ancients is not to be blamed ; who used at their feasts either to deliver to their guests before they sat down, or to send beforehand to their houses a note of all the dishes they should expect : whereby they all knew what and how many dishes they should have, and in what order they should be placed ; so that if any thing at the first messe should either be unpleasant to their palates or offend their stomachs, they might reserve their appetite for better. They esteemed it a thing very fitting that the guests should have notice what the master of the feast would set before them. So in this

School it is expedient to know what calamities and pressures God hath used to inflict upon men. The first office of a Scholar is to know his books, and which he must first reade. Job took care in this kind, *Job 31.35, Though his adversary should write a book against him, yet he would take it upon his shoulders and bear it.*

Let us therefore in the first place distribute all the kinds of afflictions (which are called *Crosses* usually) into their severall *Classes* and orders.

Whatsoever sort of punishment, whatsoever kind of affliction or exercise in this world we suffer, may be comprized and comprehended in this tenfold order. For God hath in this his School of Patience these following torments;

1. *Rods*;
2. *Arrows*;
3. *Firebrands*;
4. *Garlands of straw*;
5. *Cudgels*;
6. *Snares and Chains*;
7. *Knotty clubs*;
8. *Long clokes*;
9. *Scourges*



9. *Scourges or Whips* ;

10. *Sacks or Bags*.

Let us for the present expound these briefly, which afterwards we shall handle more at large.

I. *Rods* signifie Diseases and Grievs. Diseases are almost innumerable ; each of which partaketh somewhat of the bitterneffe of Death. These are our initiation to the sanctified meditation of Death. We travel to Death by Diseases. The Diseases of many have put off Death ; and it hath been their health, to have seemed to perish. The sick bed is not without its benefit.

II. *Arrows* represent the troubles of the mind ; Distractions, Solicitudes, Cares, Heavinesses, Sadnesses, Fears, Suspensions, Vexations, Anxious prickings, Scruples, violent Tentations, Snares, secret Bitings of Conscience, Disturbances, Waves, and Storms of unquietnesses. *The Arrows of the Lord are sharp, and all his bows are bent.*

III. *Firebrands* are the signes of

B 4

Poverty.

Poverty. Poverty variously afflicteth men as their daily occasions urge them. Sometimes an hot-house or stew may be made so vehemently hot that men may suppose it to be a boiling Bath : so here, sometime what is dearest is snatched away and burned. He is burned whose pleasures are torments. Thus by Poverty are men wont to be exercised.

I V. *Garlands of straw* are the signes of Mockings, Scorns and Contempts. Nothing doth in this School more vex and afflict the Scholars then these ; and yet they are frequent and usuall punishments. Everywhere almost the upright and simple man is derided. He who doth pray unto God is mocked of his neighbour. The just and the upright are laughed to scorn. He that feareth the Lord, the lewd in his wayes despiseth him.

Job 12.4

Prov. 14.1.

All the sufferings and afflictions which we undergo may in a manner be comprehended under these foure heads : For either the body or the mind, or the goods of the body

body or the mind are the subject of the Calamity. Therefore we have assigned these foure: *Rods, Arrows, Firebrands, and Straw-garlands.* But yet we have divided these into others.

V. *Cudgels* do shadow out daily miseries; as Hunger, Thirst, Heat, Cold, Inconvenient dwelling, Bad clothes, Unseemly going, and Vain hopes. And as a Schoolmaster doth seldome lay aside his *serula*, but now striketh one boy, anon another, sometimes on the head, sometimes on the hand: so among these many trialls and miseries, there be scarce any playdayes wherein men are free from one stripe or other: No time is free from some evil.

VI. *Chains and Snares* are the miseries proper to every mans own state and condition. Every mans calling bindeth him like a chain, though some more strictly then others. Wedlock is a strait bond, even as strong as a chain of Iron or Adamant: nothing but death can break it. Many times perhaps the married pair neither suffer hunger

Luke 14.  
20.

nor thirst nor diseases, yet they do not agree well together, but object each to another, *I can neither live with thee nor without thee.* Surely he was thus bound who said, *I have married a wife, and therefore I cannot come.*

VII. *Knotty Clubs, or Scorpions,* are such calamities as are common to most men ; as Heresie, Plagues, Tyrannie, Warres, Fire, Dearth, Inundations, Oppressions of the poore. The Preacher complained,  
 Eccles 4. 1. *I returned, and considered all the oppressions that are done under the sunne: and behold, the tears of such as were oppressed, and they had no comforter: and on the side of their oppressours there was power, but they had no comforter; wherefore I praised the dead which are already dead, more then the living which are yet alive: yea, better is he then both they which hath not yet been, who hath not yet seen the evil work that is done under the sunne.*

VIII. Long clokes we call those miseries which we bring upon our selves, miserably cruciating and tormenting

menting our selves by our own suspicions and fears. It is a common thing for men to grub and stock up their own vineyards, and instead of reall and true ones to burden themselves with supposed burdens. Job complaineth against himself, *I am a burden to my self.* Job 7.20. For it is certain, *Every man is so deeply miserable as he believeth himself to be.*

IX. *Scourges or whips* are those afflictions which proceed from others, especially such as flow from the tongue; as Slanders, Opprobrious speeches, Detractions, Backbitings, Upbraidings, all Injurious words. And hitherto also I referre the churlish Deniall of an earnest request, and the stubborn Disobedience to a Command. These are scourges indeed which will quickly fetch blood. But here St Gregorie affordeth us comfort: *we are, saith he, lashed and scourged abroad in the world, that when we are at home in Gods Temple we may be free from such discipline.* Greg 31  
part. Pastoral  
admon. 13

X. *Sacks or Bags* for the most part

part are clusters and heaps of evils. A sick man on a time being asked, where he was ill; in what part of his body he was pained; answered, All over: so is it here; Abundance of evils oppresse us; the Devil insulteth; men are crosse; God for the present sheweth no comfort; sicknesse and poverty torment; the body and soul are visited; all objects are miserable to us: So that I may say of such men, They are put into a sack; They are up to the neck in miserie: when Death cometh he will roll us all up in our linen sacks, and cast us out of the company of the living. These severall sorts of afflictions we shall handle more plentifully hereafter.

Now amongst this variety if God should give us our choice, and command to choose which of these afflictions we desire to tast of, or what kind of crosse we most like; *what sayest thou, O man? whether hadst thou rather be scourged with the tongue, or bit-*

ten

zen with p<sup>er</sup>secution, or beaten with  
sicknesse, or basted with sorrows,  
or crowned with the garland of  
disgraces? who would not here  
take up the saying of David and  
Susanna, *I am in a great strait?* 1 King 13

These would prove hard points  
to resolve upon. This I conceive  
would rather be the petition of  
most men, Lord, if thou wilt do  
me that princely favour, then set me  
free from all these molestations & mi-  
series. But ah how bravely herein do  
we erre, as much as lieth in us de-  
siring to disturb the order of the  
Universe! We are come to live in  
a world, the law whereof is, That  
we must prepare to endure the  
worst of mischiefs. Though our  
births be unequall, we die a-  
like: And the middle betwixt our  
birth-day and our funerall is by  
necessity subject to many miseries.  
We must sorrow, and hunger,  
and thirst, and grow old: and if  
we linger out a little longer then  
ordinarie, we must at length fall  
sick, go by the losse and die. This  
is Natures law.

2. It

2. It is a fond and foolish persuasion, to think to runne out the whole course of our life without a rub. Ye erre, O earthly worms, ye mainly erre. For, *through many afflictions we must enter into the kingdome of heaven.* And, Ought not Christ to have suffered these things, and so to enter into his glory? Why should the poore members be priviledged more then the head? Know for certain, the way to heaven is none of the easiest: It is not strewed with roses nor set with willows; but it is sharp and rugged, and not to be trodden by a tender foot. Without all doubt God doth not use to bring up his people delicately and nicely. But here that jewel of Prelates, the famous Bishop of Hippo, St Augustine, applieth some comfort: God, saith he, *latheth us, to learn us, not to leave us.* Know ye, my brethren, that all the miseries laid upon men in the world are not sentences condemnatory, but medicines. Consider well, and shall ye not find sorrow, grief, troubles, necessities everywhere? Solomon cometh

Mat. 14. 21

Luke 24. 26

Aug. Tom. 8.  
in psal. 138  
circa med.  
pag. 654.



cometh in for a rich witnesse in this  
 point ; *All our dayes are sorrows, and* Eccles 2.23  
*our travell grief.* And that wise  
 man spoke true, *However I dispose* Thom. de  
*of or order my peace, my life cannot be* Kemp's lib.  
*without warre and wearinesse.* And 3. c. 12.  
 where is that hiding-place into Senec. Epist.  
 which miserie cannot enter ? where 82. initio.  
 is that retreating-place so fenced  
 and guarded which grief cannot ter-  
 rific with alarms ? *Wheresoever thou*  
*shalt, saith Seneca, withdraw thy*  
*self, miseries will be buzzing about*  
*thee : Many are without which be-*  
*set us, either to deceive or fret us :*  
*Many are within which in our great-*  
*est quietnesse disturb us. Never was* Et consol. ad  
*that house in the whole world where-* Polymb. c. 33.  
*in never was any weeping ? And* consol. ad  
*what house ever was so miserable but* Marc. c. 12.  
*might find some ease by the greater mi-*  
*sery of some other.* Our life is full of  
 sundry casualties, from which is no  
 long peace, scarce any truce. It is no  
 such pleasure to live. In our long  
 journey we must slip, & fall, & tire, &  
 by these rubs measure out our trou-  
 ble some way. No safe rest anywhere  
 to be found, no secure joy, but every  
 step

step we meet and juggle with incumbrances. Whatever we do, this must be the condition of our life.

And consider, I beseech you, with me the course and order of all things: Nothing in the whole world is of that pure excellence which hath not some adversary. What is more plentifully and honestly gainfull then Husbandry? yet one extraordinary heat of the heavens burneth up all the grasse. It was truly said, *He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.* What more goodly or wonderfull then the sunne? yet even this is not without some blemishes: it is sometimes covered with clouds, sometimes buried under the earth, sometimes eclipsed and obscured. What more necessary then the air, by which we live? yet in one yeare, yea, in one moneth how changeable? sometimes moist, sometimes dry; now clear, presently foggie; now healthy, presently unwholesome; one time thinne and subtile, another time thick as in Boeotia it self.

Eccles 11.4

self. Wine is a most noble liquor,  
but abounding with dregs: That  
man would scarce drink it that  
thinketh of the wine-presse. And  
besides, what inconveniences and  
losses daily come by wine? Strong  
ale, which by most palates is esteem-  
ed as Nectar, is for the most part  
brewed of most thick and impure  
water. The shambles afford abun-  
dance of meat, so also of bones and  
garbage. Many goodly apple-trees  
have little, wrinkled, sowre, worm-  
eaten, rotten, stony fruit. The  
beautifullest City wanteth not her  
low and baser buildings and nasty  
receits. The finest house hath its  
holes and corners for the casting in  
of excrements. Not the artificall  
buildings are void and free altoge-  
ther of discommodities. View the  
heavens; scarce a day but hath its  
clouds: Often after the calmest sea-  
sons succeed the fiercest storms: Not  
the same gales of wind are alwayes  
blowing. Blustering Boreas often  
overtaketh and driveth away Ze-  
phyrus. The purest oyls have their  
lees; and the best wheat, her darnel  
and

Job 14.2.  
 & 4.18.

and cockle. And the comeliest man is not without his corruption : and how often is he changed perhaps in one day ? Sure he spoke true that said, *We never continue in one stay.* And take it to thy self, O Man ; *He found not stedfastnesse in his Angels.* We are encompassed with foes, environed with enemies. Nothing is absolutely blessed. And would we have Christmas last all the yeare ? nothing but the sunnes shine ? to have all go smoothly on, and every thing to fall out according to our wilhes ? These are not sober thoughts, but the dreams of fools. All Natures works do deny this ; and every thing hath its opponent. So it is also in morall actions.

3. Scarce is there a book which hath not its errour or its blot, either by the Authour or the Printer. Whoso freely injoyeth honour as that he feeleth not the burden of envie ? Where this burden is wanting there is no true honour. Where was that assemblie of men met where all were good ? And who can find that man so pure, that is  
 not

not spotted with some imperfections? What banquet, dinner or supper whose sawce had not some vineger mixed? I eat heartily and feed freely, and that cloyeth me: I refrain and restrain and am temperate, and then I want contentment. Ashwednesday, we know, followeth Shrovetuesday; & Goodfriday goeth before Easter. The Temple of *Honour* was next to that of *Labour*: whoso would enter into that must needs passe through this. The fertilest ground hath mushromes: and no hony without its gall.

It is reported that Pleasure and Sorrow being at strife, and Jupiter chosen umpire to decide the cause, neither would yield to the other: Whereupon said Jupiter, *well, seeing ye are both so resolved, I will so combine you together that ye shall never be parted.* And so he linked the quarrellers, that where ever the one was the other should be. What wonder, since

*Semper odoriferis proxima spinarosis.*

The

The sharpest thorns are alwayes  
found

Where Damask Roses do a-  
bound.

Look, where thou wilt, and thou  
shalt find sweet and sowre mingled :  
Nothing is so absolutely pure but it  
hath some dregs. Every man, all  
creatures are carried through chan-  
ges and chances. As the iron natu-  
rally hath its rust to consume it, and  
each tree its worm and rottenesse,  
so all living creatures, cities, king-  
domes have their internall causes of  
decay. Consider things above or  
below, great or small, trades or li-  
berall sciences, they all have ever  
had and all ever shall have their  
perishings. And as the Rivers by a  
continuall course empty themselves  
into the Ocean, so all worldly things  
slide into the chanel of destruction,  
as to their mark they aim at. Death  
is the mark : pestilences, warres, and  
slaughters are the instruments  
whereby to attein it.

What then mean we to vex and  
befool our selves by impatience ? to  
sing victory before the battel be  
done ?

*Lipf. lib. 1.  
De Const.  
c. 15.*

done? to expect our feast before our fast? Who would ever brook that servant who coming from the field to his Masters house should complain the supper was not ready, or the table not spread? Ought not he rather to wait upon his lord? So the great Master ordereth it I am sure, *Dresse wherewith I may sup, and gird thy self, and serve me till I have eaten and drunken; and afterward eat thou.* Luke 17. 8.

As there is a season to plough and sow, so there is likewise to reap and gather into the barn: but this is after the other. *They who sow in tears shall reap in joy. They went out weeping, carrying their seed with them; but they shall return with joy, and bring their sheaves with them.* Saint Chrysostome speaketh wittily to this purpose; *Even as seed, saith he, standeth in need of showers, so we of tears.* Chrysost. Tom. 1. in psal. 125. p. 981. *And as the earth must be digged and plowed, so the faithfull soul is bet-tered by the harrows of tentations and afflictions: These humble and soften the heart, that it swelleth not with pride, and so be destroyed. We are bound first to perform our task, and then*

then expect rest and ease. Most dayes on earth are working-dayes : the generall resting-day is in heaven. Lovest thou heaven, and dost thou dream here of ease ? Heare again what the same St Chrysostome speaketh to upbraid our fond and senselesse sluggishnesse : *what sayest thou, O man ? what meanest thou ? Thou art about to scale the skie, & intendest to take the kingdome of heaven by violence : and yet wouldst thou not meet with any difficulties, or oppositions ? wouldst thou have no rub to crosse thee in thy journey ? Be ashamed and blush : thou dost discourse like a mere earth-worm.* Well, think as thou pleasest : thou shalt not get to heaven before thou beest soundly beaten. He spoke true that said, *That kingdome is full of such as have indured tentations, afflictions, disgraces, death it selfe.* How darest thou, O coward, appear before so many tried Captains and Champions ! God will have thee to know, that as it is the best good that thou desirest, so thou shalt get it dearly, and suffer much before thou obtainest

*The life of  
Alv. c.  
40. sect. 1.*



est it. The children of Israel in their journey towards fruitfull Canaan salute Schon King of Heshbon with this message to gain peace from him; *Let me passe through thy land: I will go by the high-way; I will neither turn to the right hand nor to the left. Thou shalt sell me meat for money, and shalt give me water for money for to drink: onely I will go through on my feet.* But the King yielded not to this desire: They were forced therefore to fight for their passage, and to cut their way with the sword. Our desires, I am afraid, run in the same tone: we are loth to win heaven by blows. Enemies are bugbears to us and fright us in our journey: we would fain passe on unhurt. But alas, we are clean out! For heaven is no place for fearfull spirits, and for those whose onely desire is, To suffer nothing. As the Ancients therefore have said, *Everie day bath its rule*; so let us resolve to find every day clowdy. Let no day passe over our heads without either doing or suffering something for Christ and our

*Deut. 2. 27;  
28.*

*14. 14. 21* our own salvation: for *through many tribulations we must enter into the kingdome of God; many? nay, through very many.* There is nothing in the world deserveth greater admiration then a man courageously miserable and valiantly resolute to bear the worst of calamities with patience. And *behold, now is the accepted time; now is the day of salvation.* This is the first Lesson in this *School of Patience*, to know for certain, *That he profiteth best that suffereth most.*

*2. Cor. 6. 2.*



## CHAP. II.

*Why the Scholars in this School are so hardly and sharply handled.*

**M**Any things have their preservation by motion and agitation, which otherwise would perish. Corn except it be fanned corrupteth: if it lie too long in the garner, it moldeth and so groweth again. Garments alwayes imprisoned

prisoned in the chest are banquets for the moths. Iron, if put to no use, is eaten with its own rust. Vines, if not pruned, degenerate and prove wild. Grapes, unlesse pressed, do rot. We may instance in a hundred such things, and prove them true by experience. Yet for all this we men wonder and take it ill to be exercised and stirred by God with many calamities. We told you in the preceding chapter, It ought so to be. Now we will prove that it is best to be so.

1 There are a hundred reasons to be given why Gods children live not here in a Paradise, but are to passe thither by the crosse. Let us but view a custome amongst men: If a man will not hate and avoid that house where either he was corrected or thrown headlong down stairs, much lesse will he detest it if he have fair and friendly welcome and kind entertainment: It is no otherwise with us: If we should enjoy a little more pleasantnesse and sweetnesse in this world, we should scarce ever hunt after or

C

thirst

thirst for heavenly delights. Not one of a thousand but would say, *It goeth well with me: what need I seek after uncertain pleasures?* This would be the opinion of most: Being drunk, as it were, and over-cloyed with wealth and voluptuousnesse, they would in a manner think scorn of heaven: Like unto down-fed oxen, they would even fall where they fed. It is fitting therefore that all earthly things should have their bitterNESSES, lest Earth should be esteemed more then Heaven. Why, I pray you, did the Israelites so ill like of Egypt; but because their task-masters were cruel, their burdens double and grievous, hard bondage imposed upon them, and their little ones were to be killed? What did God intend by this, but to stirre up in them a lothing and hatred to the Egyptian idolatrie? Therefore did Moses so earnestly exhort them to set towards Canaan. Therefore was Pharaohs heart hardned, that the people might be wearie of such servitude, and so set on to seek that

that fertile land of Promise.

St Gregorie spoke well ; It is <sup>Greg. Lib.</sup> the will and determination of God, <sup>23. Mar.</sup> that the godly in the time of their <sup>c. 15. post</sup> mod.

pilgrimage should be molested. This present life is our way by which we go homewards: And therefore by Gods most wise though secret providence we are daily set upon by miseries and trialls, lest we should take our way to be our home. A slothfull and idle traveller willingly suffereth himself to rest and laze in some pleasant meadows and under some shady grove or pleasant trees, and still doth linger and loiter out the time, sitting down here and there till day be spent. The same St Gregorie addeth, That God hath <sup>made</sup> made the way that directeth and leadeth to heaven thorny, that his elect that travel thitherwards might not be intangled with the pleasures of this present life, but might make all speed to their journeys end; lest being taken with the delights in the way, they should forget what was desirable at home.

As it is a great argument to

stirre us to love God when we  
 have tasted how sweet the Lord  
 is; so doth it not a litle cause us to  
 loth and detest earthly pleasures,  
 even to have proved and tasted of  
 their bitterness. Affliction giveth  
 us truly to relish them: It pre-  
 senteth us with a cup of the worlds  
 wormwood, setteth thorns in our  
 pathes; and this spurreth us on the  
 more eagerly to hast to our jour-  
 neys end. St Augustine spake ele-  
 gantly; O the unhappinesse, saith  
 he, of mankind! The world is bit-  
 ter; and yet we love it: if it  
 were sweet indeed, how should we  
 then dote on it? It is troublesome;  
 and yet we like it: how should  
 we affect it if it were quiet and  
 peaceable? with what eagerneffe  
 should we gather the flowers of it  
 since we so greedily catch up the  
 thorns? St Chrysostome was of  
 the same mind: If, saith he, not-  
 withstanding all the evils which  
 compasse and environ us in the  
 world, we desire to live long in it;  
 when, oh when, were it free from  
 all disturbances, should we ever  
 seek

Aug. Tom.  
 10. Sermon.  
 De temp.  
 eius med.

Chrys. hom.  
 6. ad pop.  
 Antioch.

*seek for any thing else ! We are so maddened and bewitched with self-love that we preferre Physick above health, our pilgrimage before our countrey, the means above the end, and the Creature above the Creatour. And hence is it that God is in a manner forced to embitter our cups, and to mingle our pleasures with vexations, lest we should mistake wormwood and vineger for true Nectar, and dosing upon Earth neglect Heaven.*

2 That golden Oratour whom I named, *S<sup>t</sup> Chrysostome*, hath confirmed it with ten strong reasons *That it is profitable to be afflicted.* In which point we must seriously think, that the least shadow of Divine Majesty cannot be comprehended by humane understanding. We proportion him in our imaginations to a King or an Emperour. Ah poore men ! how childish, how vile are even the highest of our thoughts ! And hence is the great mistake. *Wisdomes voice is, God wisd. 3. 51 tried them, and found them worthy.*

The Majestic of God is so im-

menſe, that none are worthy to  
 behold it but they who are tried  
 in afflictions fornaſe: much like a  
 noble and valiant champion, who  
 enjoyeth not his reward till the  
 combat be ended. Nicetas Choni-  
 zes ſpake to the purpoſe, *That man*  
*is miſerably wretched who in his af-*  
*flitions is caſt down, and ſo by de-*  
*ſpair maketh himſelf unworthy to*  
*enjoy God.* When Iſaac was ſo old  
 that he could not ſee, he trieth his  
 ſonne by touching him, *Come hi-*  
*ther, my ſonne, that I may feel thee*  
*whether thou beſt my ſonne or not.*  
 God dealeth even ſo with his chil-  
 dren: he toucheth them with hot  
 hands: Thou muſt be felt, who-  
 ſoever thou art; and unleſſe thou  
 bear it patiently, thou art not one  
 of Gods beloved children, thou  
 art unworthy of him. Thus he  
 ſuffered his onely Sonne to be cru-  
 cified, and found him worthy.  
 And ſo God dealt with the bleſ-  
 ſed Virgin: *A ſword muſt pierce*  
*her; and ſhe was found worthy.*  
 And ſo he doth with his moſt dear-  
 eſt children; and findeth them to  
 be



be fitted for all assaults. What now, my friend, wilt thou be exempted from this task, and be singular? If thou beeſt quitted from the punishment of ſcourging, thou art blotted out of the number of his ſonnes. So, even ſo, doth God exerciſe his, and by this triall bringeth them to glorie. Joſeph was more rich and honourable from home then he was under his father. Ezechiel was then moſt comforted with heavenly viſions when he was in the middeſt of captivity. The three Hebrew children did never appear more glorious then when they walked in that priſon of fire: never were they higher honoured then when in the middeſt of the flames they had an Angel to guide and guard them. Whoſoever therefore will be accounted the child of God, let him encourage himſelf with theſe kinds of ſpeeches: let him ſpeak it without fear, *I am afflicted, but with patience: It is good. I am ſore tortured, but with willingneſſe for Chriſts cauſe: That is ſweet. I am accused*

Psalm 118;  
12.

falsely and slandered, but I rejoyce in God. That is as it should be, I am bound, and perhaps burned; but my hope is in heaven: That is desirable. It is nothing though the fire burneth me, if it conquereth me not. I had rather be in Tents with God here then in delights and pleasures. I know the Ox that is at liberty in the fat pastures is for the slaughter and shambles: that which is under the yoke is preserved. The Lord hath chastened me, but he hath not given me over unto death. Thus, thus it becometh the Christian souldier to think and speak.

3 And that we may the better conceive this, we thus reason: Fire the highest Element is of that nobility and power that whatsoever it comprehendeth, whether cloth, skin or wood, it converteth it into it self; yea it turneth even the hardest flints to ashes: as if it should say, Such is my generous nature that I admit not these base things into my embraces, as counting them not worthy of that honour: But bring me Silver or Gold, those

those precious mettals, and in stead  
of hurting them, I shall cherish them  
in my bosome, and by purging render  
them more bright and pure: for those  
I think worthy of my company. And  
is it so that fire is of that na-  
ture that it loveth nothing but  
what is pure and good? what shall  
we then conceive of God? The pro-  
phet Malachi with wonder speaketh  
it; *Who may abide the day of his coming* Mal. 3. 2, 3.  
and *who shall abide when he appear-  
eth?* for he is like purging fire,  
and like fullers sope, and he shall  
sit down to trie the silver and pu-  
rifie them as gold. He shall trie  
them not slightly but accurately,  
that he may find them worthy.

There is a threefold end where-  
fore God doth so trie his children.  
For he either chasteneth to punish  
something that is amisse, or he cor-  
recteth to amendment, or lastly to  
reward and crown them. 1. What  
wonder is it if God do daily  
seourge us? do we not daily prove  
delinquents? *For the righteous doth* Prov. 24. 18  
*scourge seven times in a day.* God  
doth purge our daily offenses by  
C 5 daily

1. Cor. 13.

82.

Psal. 119.

86.

Barth. Pa.  
ser. admon.  
33. fac.

daily miseries. And this is no small favour. For while we are judged, we are corrected of the Lord, that we should not be condemned with the world. King David speaketh thus; Before I was afflicted I went wrong. Where God findeth fault, he layeth on punishment. 2. A second end of Gods dealing thus, is, That with the correction he may tutour us. It is our greatest happinesse to know God, and our selves and our poore abilities: and we learn this the better by adversities. St Gregorie speaketh plainly, while we are outwardly afflicted, we learn and remember the weight of our sins: and our outward sufferings work inward repentance of our ill deeds. Goliath the Giant fell in a duell while he thought himself to be invincible. St Peter was most valourous in his promises, and said he would endure all, even death, for his Masters sake: well then, Peter, come now and watch but an houre and half with him! Ah what a watchman proved he! scarce was his Captain stepped from him, but

but the souldier beginneth to sleep. Ah! what a watchfull sentinell was here! asleep upon his place of watch. Straight after he flieth quite off, and layeth aside all his valour at the voice of a poore maid, and flatly denieth himself to be one of his Captains souldiers. Yet by this means St Peter came to know himself. St Augustine witnesseth; *We gain by our trialls: For few or none know themselves before they be tempted. Who would think that a flint should have fire, unlesse struck against with a steel?* 3. Lastly, God crowneth men by afflictions. St Gregorie hath well observed it; *When an innocent man is lashed here, by his patience he gaineth to himself the crown of immortality.* Some of the elect do here languish, because they shall flourish hereafter. Now they go on weeping, but their day of rejoycing hastneth. This St James doth verifie: *Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life.* Neither are we afflicted alwayes

In psal. 61.

Præfat. in 4  
Job 5. 9.  
Lib. 20. Mor.  
c. 20. post  
med.

James 1. 12

wayes that we may be rewarded; but oftentimes even affliction it self is a great recompense. Justus Lipsius, the sunne of our age, and, as it is said of Plinie, the master of learning, so followed Learning that he neglected not Religion, but preferred Piety above all the Muses. For many years together he was wont every eighth day to unburden his conscience to Leonard Lessius the Jesuite, and persevered constantly in a most strict course of life. And how did God reward him? Even by punishing him, as I said. This Lipsius had a most choice Librarie, and such an one as contained the primest Authours: For out of all parts of the world what rare book soever could be purchased either by price or prayer, he had it in this his treasury: so that his Librarie was esteemed the most famous for books of all sorts. Nor had Lipsius so great a delight in any thing in the world as in being in this his rich studie: so that I may say, Lipsius had even buried his soul here. But alas,

a lamentable change! What in so many years with so great care had been in gathering together, all, even all, was by one furious fire suddenly consumed. O the griefs! I am perswaded Lipsius had rather have perished himself then thus at once have lost all these his precious jewels and delights. But this course is usuall with God: such rewards doth he often bestow here upon vertuous men. Yea and this must we esteem as an argument of his love to us. Even thus doth God deal with his chiefeest favourites: he either depriveth them of what they count most near and dear unto them, or else denieth what they most eagerly pursue. There are some who do as it were perswade and intreat God not to take away their delights; who say, *O Lord, afflict us as thou wilt: onely let us have what we desire; or else take not away this or that speciall treasure from us.* But God is often deaf at these petitions; and taketh away our dearest delights, and granteth not our most earnest

Leh. 12. 13.

earnest requests; and by this course he bendeth and humbleth the hearts of men. And this is a great favour, a great blessing of God. So speaketh the Angel to Tobias, *Because God hath loved thee, therefore he tempted and tried thee.* As if he had said, Where there is virtue and grace, there is the rod of affliction: Whom God loveth he doth correct.

John 9. 3.

4. But further, God sendeth calamities, not to punish our faults, nor to correct our errours, nor to excite to goodnesse, but sometimes to declare his power and might. Our Saviour saith plainly of the blind man, *Neither hath this man sinned, nor his parents: but that the works of God might be shewed in him.* But some may say, How can God do this in equity? Is it lawfull for me to strip another to clothe myself? We answer, There is a two-fold equity or right: a strict, rigid, and highest right, which Divines term *Condignum jus*, a right of condignity; and there is a right mitigated or lesse, whenas we judge with a favourable mind of the par-

John 9. 3.

ties



ties doings. Therefore though all men should be Jeremies, Daniels, John Baptists, of most holy and unblameable conversations, yet nevertheless God in his strictest way might justly punish those; seeing there is originall sinne, and the contagion thereof sticking in the best of men, which is the fountain of all miseries. For *by one man sinne entred into the world, and death by sinne*; and not death alone, but all the concomitants of it also, even innumerable calamities. Therefore for our originall pollution God might most justly, and without violating the least tittle of his law, punish the uprightest of men. Hence even young children are afflicted with many diseases, and death it self. But then how much more may we be punished by God, whenas to the corruption of our nature we do adde the pravity of action? Furthermore, if God do punish by subtraction of those things which he formerly did grant, as by taking away our food, raiment, health, wealth; if any man being thus  
empti-

Rom. 5. 12.

emptied complain of Gods dealing with him, cannot God reply justly to him; I owe you nothing: What I gave formerly, impute it to my mere love: My gifts are free. I take them now away that you may know whence you had them, not that I am any wayes obliged to you. Hitherto I have shewed my liberality and bounty towards you; if I now please no longer to continue so towards you, what law have you to recover upon me? May I not do with mine as I please? Friend, I do thee no wrong: take what is thine, and depart. S<sup>t</sup> Augustine explaining Gods equity, saith thus, God taketh away sometimes from us things necessary, and so fretteth us; that we may know him our Father and Lord, not onely pleasing but sometimes likewise squeezing us. And who dare or can object the least injury done to him? It is in the power of the King to bestow an horse upon one, a gold-chain upon another, great offices on a third, to a fourth nothing. But suppose it, that necessities for our life were due to us: yet we cannot accuse God of injury, if he taketh

Math. 20.  
15.

In Psal. 62.

keteth them from us, even for his own Honour and Majesty. Why complain we? we are his subjects, and must be his clients. Those cannot onely be said the happy men, *who come not in any misfortune with other men, and who are not plagued with other folks.* Psal. 73. 5.

Moreover, we cannot but know that the life is more worth then health, wealth, or honours. *All that a man hath will he give for his life:* Job 1. 4. Yet the holy Martyrs for the love they owed to Christ have laid down their lives cheerfully and willingly: and for the same shall we deny him these vile things? Furthermore, what kind of injury is that, to take from one a threed-bare out-worn coat, and to give him a new one far better? Who but a mad man would be angry at it? And is not he as great a fool who esteemeth more of an old hat then of fiftie or an hundred crowns? God taketh away our health, wealth, honour; but he giveth us more grace, more glory: and what injury is this done to us? For this cause St James exhorteth

*James 1.2.* us, Count it exceeding joy when ye fall into divers tentations. It is an excellent change, to get eternalls for temporalls. Ignatius of Antioch was so zealous of suffering, that he spake it couragiously, Let fire, crosses, beasts, breaking of bones, quartering of limbs, crushing of my whole body, nay let all the devils torment me, seize on me, so that I may enjoy my Saviour. Thus to lose is the greatest gains. Johannes Climacus relateth a wonderfull thing which he both saw and heard in a monastery: The steward of the monastery was of a modest and meek nature as never any. The Father of this place did mainly inveigh against him, insomuch as thinking him unworthy of that society, he commanded him to be expelled. Climacus meeting the Abbot had private conference with him, and began greatly to commend the innocency of that man which he so highly was defended at. To whom the Abbot wisely replied, I know well enough that the man is just and religious, but hath done nothing hitherto that need

*Climac.  
Grad. 4.  
Pag. 57.*

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 t need  
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 etb such sowe dealing : But thou  
 knowest also, that none but a savage  
 and cruel man will snatch bread from  
 the hand or mouth of an infant : So  
 canst thou but judge him to be neither  
 just to himself or others, whose care is  
 not to set forward those that belong to  
 him to get a more ample reward in  
 heaven, by what means soever, whe-  
 ther by reproofs, contumelies, scoffings  
 or accusations. Virtue increaseth be-  
 ing opposed with adversities: it flou-  
 risheth most when deepliest wound-  
 ed: it is exalted most by injuries,  
 and groweth famous by miseries.  
 Virtues decrease and wither with-  
 out enemies. Cockle springeth up  
 quickly in fertil grounds being un-  
 killed, and neither with dew nor  
 rain refreshed. Now if the Father  
 of this monastery doth rightly and  
 orderly whenas he burdeneth and  
 layeth contumelies upon the guilt-  
 lesse; why then should the Father of  
 the great Monastery, God, who is  
 the governour of the world, who  
 with the heaven and the ocean, as  
 with walls, encompasseth the earth  
 as a cloister; why should, I say, that  
 great

*Valer. lib. 7.  
c. 2. post  
mit.*

great Father be censured for injustice if he doth exercise and try his sonnes by hunger, diseases, poverty or injuries? A good reasoning: For certain is it, that virtue without opposals fainteth. This doth the worthy sentence of Quintus Metellus delivered in the Senate declare. Whenas Carthage was overthrown he spake it publikely, That he knew not whether that victory had done more good or hurt to the Commonwealth: for as it had profited in bringing in peace, so by Hannibals losse it had done some hurt: for by his passage into the bowels of Italy he stirred up the spirits of the Romanes which were almost asleep and now it was to be feared, that being freed from such an adversary they would presently be drowsie and sleepy again. So that he thought as fitting to have their houses burned, their fields laid wast, their treasure spent, as to have their spirits by ease effeminated. Consider the old and true saying, *Virtue not opposed proveth languid: Patience sleepeth without the crosse.* Come

*Psalm B.  
Adria.*

there

therefore, as that blessed Apostle  
 said, most precious crosse! which  
 purgest our faults from their rust:  
 which art the looking-glasse by  
 which we know our selves, which  
 producest patience, which crownest  
 us not with Siege-garlands, nor  
 with City-wreaths, nor with Mu-  
 rall, nor Navall, nor Leaguer-  
 crowns, but with heavenly Dia-  
 dems; which learnest us all virtues;  
 which leadeſt us to God. O Lord,  
 therefore lash us here, burn us, lance  
 us, tear us here, that thou mayest  
 spare us hereafter. And though our  
 cup be mingled with bitterneſſe, yet  
 if we be asked, *Can ye drinke of this* Matth. 20.  
 cup? we may answer resolutely, *We* 21.  
*can, Lord, we can, assisted by thy Di-*  
*vine help, not by our own strength.*  
 And indeed the servant is not John 13. 16  
 greater then his Lord. If Joab the 2. Kings  
 Lord Generall be in tents, it is a 11. 11.  
 shame for Uriah to take his ease at  
 home in a soft bed. Unseemly it is  
 to see the Head all begored with  
 blood and crowned with thorns,  
 and the members to be decked with  
 roses and jewels, and to smell of  
 rich

rich odours, spices and perfumes. It behoveth us therefore exactly to know that there be sundry causes why God doth so try his Scholars in this School, wearieth them with care, presseth them with griefs, and handleth them so roughly. By these stripes we are instructed to immortality. This, this way we go to life eternall. *Let us therefore, saith Saint Augustine, not faint under the scourge, that we may rejoyce with the just in the day of the resurrection.*

Aug. Tom.

10. De verb.

Dom. Sermon.

23. 6. 3.



### CHAP. III.

*Why some Scholars in this School are vexed more then others.*

**I**T is an ancient complaint among Scholars in Schools, and in Towns among Citizens, That some are more disturbed then others, some more favoured then others, that the innocent doves are censured, condemned, whereas the raven



It is true, that vicious fowls are dismissed and enjoy  
 their liberty: This seemeth not to  
 be right nor equall: Citizens  
 should all partake the same privi-  
 ledges; but it is commonly seen  
 that the most disobedient, contu-  
 macious, and refractory persons ob-  
 tain greater favours and rewards  
 then do the upright and honest  
 men. There have been many that  
 have thus complained, and those  
 holy and religious men. Jeremy the  
 Prophet; *wherefore doth the way of* Jer. 12.1.  
*the wicked prosper? wherefore are*  
*all they happy that deal very trea-*  
*cherously?* Job, he in the same man-  
 ner; *wherefore do the wicked live,* Job 2.7.  
*become old, yea are mighty in power?*  
 Habacuc complaineth in the like  
 speeches by way of expostulating;  
*wherefore lookest thou upon them* Hab. 1.13.  
*that deal treacherously, and boldest*  
*thy tongue when the wicked devour-*  
*th the man that is more righteous*  
*then he?* And that holy King Da-  
 vid was encompassed with the same  
 thoughts; *My feet were almost gone,* Psal. 73.3.  
*my treadings had welnigh slipt: for*  
*was envious at the foolish, when I*  
*saw*

saw the prosperity of the wicked. And I said, Then have I cleansed my heart in vain. In vain do men follow virtue, if wickednesse be more potent then goodnesse, and more surelier rewarded. Whosoever thou art, cast thine eyes into the world, and thou shalt see every day such men dye as were the supporters and safety of many others, and those live long for whom it had been well if they had never been born : Thou mayest see oppressours and violent men to be healthy, inuolcent persons to be variously afflicted and tormented with diseases ; wicked and unjust persons to ascend to high honours, great wealth, wondrous preferments, honest and upright men to be sorely suppressed with necessity and disrespected poverty. Who can but wonder at these passages, who can almost refrain to be angry to see vice and wickednesse prosper and flourish ? whereas virtue may be praised, but starveth almost for want of means. St Augustine himself speaketh it ; *It is by the secret judgement of God that the good man should*

*Should be poore, the wicked rich.*

Well, we will remove this stone of offense, at which so many just men have stumbled so often, out of the way. We will therefore thus resolve the question ; Why the more docile and ingenious Scholars in the School of Patience are used so hardly, and so strictly kept under: in a word ; Why it is so well with the wicked, so ill with the godly.

1. This seemeth to be strange to mans reason and apprehension, *That the way of the wicked doth so prosper.* If there be a righteous Abel in Adams family, he is killed : If in Jacobs house there be an obedient Joseph, he is cast into the pit, sold to strangers, thrust into prison : A zealous Eliah, he is banished, hungerbit, weary of his life : A holy Daniel is for the den of lions : A patient Job is scourged by the devil : An innocent John Baptist Herod casteth into prison : A stout Peter meeteth with Nero's sword. Turn over the sacred Writ from the beginning of Genesis to the end of the Apocalypse, and shall you

D

not

Seneca, lib.  
De tranquill.  
c. 15.

not frequently find the just men afflicted? Passe on, O mortalls, and consider times past, and search both holy and profane histories, and where may you not find the righteous men in tears? In Athens wise Socrates, good Phocion, just Aristides, victorious Miltiades, how unworthily dealt withall! Aristides was punished with banishment; others, by death. At Rome M. Cato, the pattern of a wise and prudent man, a lively embleme of virtue, how was he haled, thrust down, spit upon, stripped both of his Senatourship and Pretourship, cast into prison, and compelled, as Socrates, there to die! Rutilius and Camillus, both exiled! Pompeius and Cicero yielding their necks to their clients! The *exits* of good men how ill! Who almost would be Virtues follower, if these be the usual rewards she bestoweth. John the Baptist suffereth in prison, while Herod danceth with mirth. Lazarus almost is starved with hunger, while the rich Glutton feasteth every day.

Psal. 34. 19 Great are the troubles and manifold

of the righteous. What, is Gods  
dealing thus ? doth the Almighty  
sleep or dissemble ? Can he who  
numbreth all our hairs, the small  
sparrows, the leaves on the trees,  
and without whose knowledge not  
any one of them falleth to the earth,  
behold all these injuries and suffer  
them ? *Doth God know ? or is there* Psal. 73. 11  
*knowledge in the most High ?* This  
infamous diffidency of fearfull men  
is a great rock of danger. Neither  
is God ignorant, O frail worms,  
nor yet unjust, but wisely and most  
justly suffereth he this vicissitude, this  
*ἄρπον ἁπόρπον*, that the first should  
be last, and the last first ; that the  
innocent should be punished, the  
guilty offender go scot-free. These  
are our dayes of sorrow, the time  
of the flourishing of the wicked.  
Servants rule, and masters are over-  
ruled. But this how long ? for a  
very little time. Eternity determin-  
eth otherwise. Now many count  
the righteous mans life madnesse.  
No such wonder if in this world we  
see things turned topsie-turvy ; vir-  
tue and piety debased, vice domi-  
neering.

neering. Here is nothing done without a cause. We will therefore declare some of the causes why it is so.

2. The first is, A conformity to  
 Rom. 8.29. Christ. *For whom he did foreknow, he also did predestinate to be conformed to the image of his Sonne.* God indeed hath sent his Sonne to us, and what image (I beseech you) hath he shewed to us? Was it not of the most despised, afflicted and crucified man? Behold, O man, what image thou must imitate, if thou wilt be conformable to him. The whole life of Christ was a continued Crosse: and why shouldst thou expect to lead a quiet, delicious and delightful life? Christ was born in a stable; as soon as he was born sought to be killed: when he was born, he lay not in an ivory or silver cradle, but in a cratch and in straw. He passed his youth in labour and want: no soones began he to preach, but he suffered reproches, mockings, and injuries of all sorts: There wanted not those which would have stoned him, nor those

those who would have cast him  
headlong from the top of an hill.  
And at last to consummate all, he  
was ignominiously crucified, and  
buried in anothers tomb. And as  
Christ began his sufferings before he  
was born, so did they not cease after  
his death: For when he was dead  
and buried, this term was put upon  
him, *That deceiver or seducer.* That  
was truly spoke of Christ; *Thine in-  
dignation lieth upon me, and thou hast  
vexed me with all thy waves.* This  
is the image that God presenteth of  
his Sonne for imitation; this is the  
princely livery to be worn: they  
onely who are variously afflicted are  
graced with this garment. That is  
true, *That Christs life was full of  
crosses: and do we suppose to live in  
rest and joy here?* It is the manner  
of some Universities, that the Stu-  
dents are all to wear one sort of  
habits: So God would have all his  
children of one fashion; to wear the  
like badges that his Sonne did: to  
be covered with contempt, mock-  
ings, calumnies, calamities. *He*

*Math. 27.*

*63.  
Psal 88.7.*

*Thom. de  
Kemp. lib. 3.  
c. 12. num. 7*

*Rom. 8. 29.*

ble to the image of his Sonne.

3. Another cause is ; Because calamity and affliction is a spurre for sloth and idlenesse. All men do shunne hard labour, and are most prone to feasting and playing. Wherefore when these spurres cease, we fall presently into sloth and sleep, not without losse and danger to our souls. Garments that are not worn are eaten with moths or worms. Thorns cover that ground that lieth long unplowed. Frogs and toads breed in standing waters. Pleasures consume, and vices possess that soul that is free from trials. *While men sleep, the enemy cometh and soweth tares and cockle.* While Samson slept in Dalila's lap, he lost both his locks and his strength: The Philistines set upon him ; but his hair was cut, and his vigour gone. Scipio Nasica, that mirrour for wisdome, would not for that onely reason advise to have Carthage destroyed, because it should hinder Rome from sleeping. And God himself would have the Hittites, Girgashites, Amorites, Canaa.

Matth. 13.  
25.



Canaanites, Pherizzites, Hivites and Jebusites, strong and warlike nations, to be in the midst of Israel, lest Israel should sleep in sins, and want matter for fight and conquest. All that time before David was established King, being forced to lurk in caves and rocks, and never quiet from snares and dangers, he was so tender-conscienced and religious, that he dared not to lay hands on Saul his most deadly enemy: but having peace and quietnesse, and the affluence of delights and pleasures, he feared not by a letter to cause his faithfull servant Uriah to be put to the sword. The Church was never more famous and flourishing then when she beheld her Champions and Martyrs fighting and conquering in the midst of swords and crosses. It is so with every man: When he is free from trouble and adversity, he degenerateth and falleth into grosse sinnes. In good earnest, unlesse we be harrowed, plucked, pruned, and digged, we prove idle and unfruitfull: except some corrosive be applied to

put us in mind of our state and condition, we are drunk and lulled asleep in security. But observe with me here, what sometimes a Master doeth in a School : He seeth two Scholars asleep in their seats : he speaketh to another to pinch and waken his fellow ; but he maketh as though he saw not the other. Why now commaundeth he not both of them to be awakened ? The reason is ; The one is of an excellent wit and a prompt tongue, and apt to learn, and in these respects is dear to his master : But the other Endymion is a mere drone, and a troubler and disturber of the whole School ; and therefore best when asleep : this the Schoolmaster passeth by, and had rather he should sleep and be quiet then be wakened, to prattle and trouble others. So God stirreth up, exerciseth, and wakeneth the more docil and beloved Christians : *He scourgeth every sonne whom he receiveth.*

4. The third cause is, the augmentation and increase of faith. *Every Scholar must believe. We*  
believe

and believe the joyes of heaven and the everlasting fire of hell; but, I beseech you, with what faith and with what livelihood? The eye cannot pierce thither, nor any ever return from thence to tell us the state and condition of things there: The thought of this tormenteth many. Many wicked have thought and said not aright, *There have not* *Wisd. 2.1.* *any returned from hell.* But we cannot but firmly believe both, unlesse we should tax God with injustice. For though God do neither give punishment to the wicked nor rewards (which he hath promised) to the good in this life, yet for certain virtue and piety shall be largely recompensed in a better place. Now it is certain, that virtue is not rewarded alwayes here: for many righteous men are poore, and sick, and overwhelmed with floods of miseries: And the wicked receive not their wages in the time of this life, seeing they sail with fair gales and prosperous winds and weather, whenas they rather deserve to be sunk and split in pieces. And there-

fore the godly encrease their hope daily, and the wicked fear the coming of that Judge whom they so hated. For certain none are either good or bad *gratis*. For there being no man so absolutely evil but that at some time or other, as it were forgetting his wickednesse, he doth either speak or do well, this goodnesse, though it be but seldome and little, yet it is not destitute of an extemporary reward. But the everlasting punishments of the ungodly *Eccl. 5.4.* are deferred, not remitted. The most Higheft, who is the paymaster, is long-suffering. And therefore our faith here is to be encouraged from those short punishments and rewards to the contemplation and deep meditation of those which are eternall.

5. The fourth cause is the lightning of our understanding. Good Schoolmasters do labour much that their Scholars may leave off trifles, and follow wisdomes lore; that they may begin to know how they knew nothing. This same doth God labour for in this School  
 of

of Patience, that vexation and troubles may beget understanding. Truly we conceive not sufficiently how frail, wretched and fading we are untill our own miseries do teach and tutour us better. And we are so fondly in love of our selves, that we are perswaded that we are too weak to endure such and such miseries; but our own experience doth witness against us, and sheweth it to our faces, what and how many things we can, if we will, suffer for Christs sake. Many sick men do undergo patiently such pressures as when they were in health they would not have believed they could have born. We learn this also by suffering, How weak and crazy our patience was. Any one may then say he is patient when there is no thing to vex him. That royall Branch of Jesse reproveth himself thus, *In my prosperity I said, I shall never be removed: But thou biddest thy face, and I was troubled.* St Peter would never have believed himself to have been so fearfull and weak, had he not fallen so deeply by so weak

Isa. 28. 19.

Psal. 30. 7.

weak opponents. At supper he spake bigly, *Though I should dye with thee, yet will I not deny thee: and, Though all should be offended because of thee, yet will not I.* But a little after he learned what a man he was. For this cause the sonne of Sirach saith, *My sonne, prove thy soul in thy life, and see what is evil for it, and give not that unto it. And, He that hath not been tried, knoweth little.* It be-  
 hoveth us to have experience that we may know our selves. No man knoweth thy strength, no not thou thy self, unlesse thou meetest with some hard hap and difficult occurrence that may afford thee occasion of triall. So long as the sound of the trumpet goeth before, so long any one may know that it is blown. What a smack pepper had while it was whole, is then perceived when it is beaten to powder. How well the strings of an instrument are tuned and set, is best known when they are touched by the hand of a skilfull Musician. How patient the blessed Virgin was, was made evident by her carriage in the stable at Beth-

*Eccles 37.  
27.*

*Eccl 34.10.*

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Bethlehem, in her flight into Egypt,  
and at the Crosse in Jerusalem.  
Benjamin and Steven how patient  
they both were, may be known by  
the bearing their miserable diseases.  
Steven, whenas he should give his  
rotten limbs to be cut off by the  
Chirurgion, because he would seem  
to lose no time, wove palm-branches  
with his hands ; and with such a  
constant countenance indured the  
cuttings and lancings as though his  
body had been insensible : And  
when others by beholding were  
even struck with the sense of the  
wounds, Steven said to them, *What,*  
*O my sonnes, God doth; he doth it to a*  
*good end. Let us suffer and strive*  
*while we are in our journey. It is farre*  
*better to be here smartly corrected for*  
*a while, then hereafter to be plunged*  
*into everlasting torments.* Benjamin,  
who had lived virtuously fourscore  
years, suffered miserable pains by  
the reason of a dropsie: who, whenas  
Dioscorus, Euagrius, and Palladius  
came to visit him, *Come hither,* said  
Dioscorus, *I pray you, and behold an-*  
*other Job, who digesteth such miseries*  
*with*

*Pallad. 230  
de Steph.*

*Pallad. 233  
& Hierocl.  
in suo Paral.  
disc. c. 2.*

with admirable patience, and yet giveth thanks to God who hath sent this affliction upon him. To whom Benjamin replied, I pray you, O my sonnes, pray to God, that the inward man be not troubled with the spirituall dropsie. My body profiteth me not if it be well: neither doth the disease hurt the inward man though it rot-teth and consumeth the outward.

6. The fifth cause is; Affliction is an argument of our proficiencie, and a great incitement to proceed on. Schoolmasters do exact the hardest tasks of those Scholars of whom they have the greatest hopes, Most worthily hath Seneca, that wise Romane, disputed in this manner of this matter; Those whom God approveth of, whom he loveth, he trieth, he inureth, and taketh speciall notice of and exerciseth: But those which he seemeth to spare and to be favourable unto, as tenderlings he reserveth for future evils. You are deceived if you think any to be excepted: he that hath been the longest happy shall at length have his portion: whose seemeth to be dismissed,

Senec. De  
Prov. 4.



missed, is but deferred. Wherefore doth God strike even the very best with some sicknesse or other inconveniences? Why in armies are the hottest and most dangerous services imposed upon the stoutest and most valiant souldiers? The Generall sendeth the most choice men of courage to set upon the enemies in the night, or to discover passages, or to cut off the enemies Guards: Yet none of them mutinieth, and sayth, the Generall dealeth unjustly with them, but they rather say, He hath honoured us. Let the same be said by all those who are commanded to undergo any hard service, such as cowards and fearfull ones would shrink at; God accounteth us worthy in whom to make triall what humane nature can do. And a little after he saith, God doth even deal with good men as schoolmasters with their scholars, who put them to the hardest exercises of whom they have the greatest hopes. Will you believe the Lacedemonians hated their children because they made triall of their courage by open scourging

scourging of them? They themselves would desire their parents to lay on the strokes harder; and when they were torn and even half-dead they prayed them to adde wounds to wounds. What wonder is it now if God so trieth generous spirits? *Virtues discipline and documents are hard and severe. Doth calamity gall and wound us? Let us have Patience: it is not cruelty but a combat; which the oftner we shall undergo the more valiant shall we be.* Blows fright none but the un-  
 experienced: *Whom the Lord loveth he doth chastise.* To which purpose  
 St Augustine very well; *The good toil, because they are punished as sonnes; the wicked insult, because they are condemned as forreiners. Do not therefore fear to be scourged, but fear to be disinherited.* Pharaoh that Egyptian King condemned most wickedly the Hebrew  
 male-children; *If it be a male, kill him,* saith he. Origen expoundeth this Manlian command thus; *If,* saith he, *you see any one excellently qualified, one of a thousand, to be converted*

Heb. 12. 7.

In psal. 94.

Exod. 1. 26.

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ed to the Lord, and to seek things eternall, to hate carnall pleasures, and to love purity and chastity, &c. such an one that Pharaoh of bell seeketh to murder presently, fighteth against him with a thousand engines. Therefore let it not seem strange to any, that doves are punished, and kites and ravens acquitted. It was the saying of Demetrius, I esteem none more unhappy then he who never was assaulted with miseries. In the like sense Bias spake, That he was wretched who was not wretched. Seneca confirmeth the sayings of these wise men with an excellent one of his own; I will give you a short pattern, by which you may measure your self, by which you may perceive your self perfect; Then do you receive good when you understand those the most unhappy which are not unhappy. Which therefore of the Christian race may not justly speak him miserable who is not at all miserable? we could assigne six hundred causes for this purpose. But grant that we could not find any cause

Senec. De Prov. c. 3.

Senec. epist. 124. and this is the clause of all his epistles.

cause why we should be miserable, yet notwithstanding we must not resist the commands of our master, no, not in word. Know we not the custome of schools? If the master calleth from his pew, Boy, come forth, prepare your self for the rod; I will be with you presently: but if the boy shall mutter and mumble, *why, master, what have I done?* the master will presently reply; *what, you naughty-pack, are you so sarvy as to ask questions wherefore you must be whipped? get you gone quickly: because you have doubled your fault with questioning, you shall pay for it double.* Salvianus well to this purpose, and as it were a Schoolmaster; *why dost thou ask me why one is greater, another lesse; one wretched, another happy? I know not Gods intent: but it is sufficient satisfaction to me, to shew that these things are done by God.* And so the same may satisfie abundantly to all such curious questions, That God is the authour of all punishments and calamities. So it pleaseth the most wise

Salvian, lib.  
3. De provi-  
d.

wise Moderatour of this School: why, oh why do we wretches re-  
pine at his just and unsearchable  
proceedings? King David was a  
little struck with curiosity in this  
point: he thought to have found  
out the cause of this hidden secret;  
*I thought to have found it out, but it* *Psal. 73. 16*  
*was too hard for me.* Avoid there-  
fore these too-too curious search-  
ings and too busy disquisitions. If  
*I say I would declare, then should I*  
*have condemned the generation of*  
*the just: Abel, Noah, Abraham,*  
*Isaac, and all the Saints of God,*  
*I should too grievously accuse them,*  
*if I should say they were forsaken*  
*of God whenas they were smitten*  
*by him; or should I say, they were*  
*righteous in vain.* What shall we  
say then, when we see the just and  
unjust alike in punishments? *It*  
*was too hard for me, untill I went*  
*into the Sanctuarie: then I under-*  
*stood the end of these men.* We shall  
never be able to search the causes  
why God spareth the wicked, and  
punisheth the righteous, untill in  
a better world we look into Gods  
book

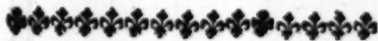
book of accounts. Whosoever therefore considereth the unproportioned punishments of mortall men, let him proclaim that of the Prophet, *Righteous art thou, O Lord, and just is thy judgement.* I, when I am once punished, confesse I have deserved it a thousand times double. Why others are punished, it is not my part to ask God the reason. This I know, that *Gods judgements are a great deep.* That Divine eye alwayes waketh: and when thou thinkest it sleepeth it doth but wink. To the better understanding of this secret S<sup>c</sup> Augustine stirreth up our attention; *Behold, my brethren, saith he, and mark well: God is angry with that man whom he seeth sinning and yet whippeth him not: for to whomsoever he is propitious, he not onely pardoneth their sinnes, lest they should be condemned for them in another world; but also correcteth them, lest they should delight in sinne.* In which dealing God sheweth himself not onely a Physician, but such an one as most exactly and exquisitely knoweth what is most

*psal. 99.*  
*p. 453.*

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expedient for all his Patients. Tell me; why doth a Physician give more wormwood or hellebor to this sick party then to that? Even because either his disease or nature so requireth it. Think the same of God: who on this wise speaketh to the sick man by the mouth of S<sup>t</sup> Augustine, *I know whom I cure: let not the sick party give me counsel. Perhaps this biting plaister burneth thee; but it bealeth thee.* Thou desirest the Physician to take away that plaister; but he doth not untill all be sound there where he placed it. *Virtue is perfected by infirmity.* Hence it is truly said, *The onely sure triall and proof of virtue is affliction.* *Ibid. p. 45*

*Lips lib. 2.  
De Const. c. 3*



### CHAP. IIII.

*The explication of five kinds of punishments and afflictions.*

**A** Great Prince had commanded his badge or motto to be drawn

drawn after this manner ; On the water did swim a gourd ; and, as if it had understanding of its lot and condition, uttered these words, *Luctor, non mergor*, I am tossed, but not drowned. For the lightnesse and spongioufnesse of its body causeth it to stay above water. From this symbol that is not much different which Claudius Paradinus relateth to be the badge of the Illustrious Admirall Chabotius ; *viz.* A bladder or ball filled with wind, with this inscription, *Concussus surgo*, Being spurned I rise. For blows make such balls to mount. Very many learn wisdom not without stripes: Then they begin to look towards heaven when they perceive the fordid nature of the earth: they direct their minds to eternity when they find that it goeth ill with them here below. *They rise by strokes* ; as bladders stuffed with wind, which flie highest when they are strongest kicked. And this is shewen in the three precedent chapters. Now we will proceed to the very forms and species of these afflictions and calamities



mities. And we laid down ten of them.

I. Rods.

The first cruciable instrument with which the Scholars are corrected in this School of Patience, are Rods. Diseases are a kind of affliction known to all. Is there any man of such solid health which never felt stripes from these instruments? There is not any man so sound who can forget himself to be subject to diseases. The most strong feel now and then some gripes, twitches, and bitings: For either his head, or his eyes, or his teeth, or his arms, or his stomach, or his legs are set upon with pains. And why wonder we? Are we not the very seed-plot of diseases? and is it then any news for us to be sick? Sicknesse will find a seat in all states of life. As soon as we are born we begin to be ill. Which we may believe from St Augustine: *who, saith he, is he which was never visited with sicknesse? hath not felt the continuation of an ague? Our birth speaketh misery*

in psal. 103  
of Sermon 74

*mifery and fickneffe : why therefore do we fear when death fendeth thefe his meffengers to vifit us ? This life is one continued difeafe. But yet, if you please to believe me, there is room for piety in fickneffe. This is a worthy faying of St Ambrofe, The infirmity of the body is the fobriety of the mind : fickneffe is the fhop of virtue. And, as St Hierome fpeaketh, It is better to have a fick ftomach then a grieved mind.*

There have been fome, but a few, who have drawn out their health to the eightieth yeare of their age: but then the poore houfe began to yield to weather, to difsolve and to fall. This know for certain, that there is no man more bleffedly fick then he which being in health learneth to be fick by vifiting thofe that are fick. Here let every man try himfelf; If thou fhouldft lye in this or that fick mans place, what wouldft thou do ? how wouldft thou carry thy felf ? how pacified and calm in fpeaking ? how patient in bearing pains and grief ?

That is a figne of a moft desperate

rate sick man, and one who would lose his soul to save his body, to seek help from wizards: *Is there not a God in Israel, that men must go to Beelzebub the God of Ekron?* Let our sicknesse draw us to God; not to his enemies, not to the devil. 2. Kings 1.3

The Israelites being well and free from ill, forgate God: but when their sorrows were multiplied, then they made hast and enquired early after God. The neck, the foot, or the arm is oftentimes commanded to be cauterized, that the head may be well: So God doth often afflict the body with cauteries, that the soul may be saved in the day of our Lord Jesus. Long sicknesse, saith Siracides, causeth a healthy soul. And it is better for the body to burn with fevers, then the mind with lust and vice. Ecclus 31.2

Many do then dislike and nauseate forbidden pleasures when they are sick. St Gregory spake right, *It is by Divine dispensation that continuation of sicknesse should consume continued vices. Our ill and unsavoury manners stand in need of daily scour-* Greg. hom. 19. in Evang. prop. 2. p. 10

E gings.

Ruffin. A.  
quil. in  
vit. Johan.

Ruffin. l. 3.  
n. 157.  
Pelagi. li.  
bel. 7. n. 16.  
Pasch. c. 10.

gings. If God strike so smartly whom he spareth, how heavy will be his blows where he condemneth? and with what severity (think you) shall the castaway be punished, when his own children are so visited and afflicted? Ruffinus Aquiliensis is witnesse, that a certain religious man desired and prayed John the Anchorite that he would free him of a tertian ague. But he answered him, You desire truly to have a very necessary companion to be cast out of doores: For, saith he, as clothes are washed with sope, so is the mind purified by diseases. The disease of the body is the health of the soul. Virtue is perfected by infirmities. So, as many writers report it, a certain religious old man said to his Scholar being sick, Be not cast down nor dejected, my sonne, for this sickness: For if you be iron, it will strike off all your rust: if you be gold, it will make you the more bright. Be not therefore, O friend, vexed in mind, if it be Gods pleasure to rack you and to weaken you with sickness. Who art thou that resistest his uncontrollable

lable will ? or art displeased with his wife dealing ? Bear it rather, and pray to God that thy will may be conformable to his. In good earnest, if we rip up the matter to the quick, a disease is a gift of that consequence from God, that it cannot be recompensed with the prayers of an hundred years. Sicknesse putteth us in mind to make our peace with God, whom we before by sinfull rebellions had provoked to warre. Hence St Gregory well ; *Sick men are to be admonished what a great blessing the bodily sicknesse is, which cleanseth away sinnes committed, and curbeth and hindereth those that in health might have been committed.* Solomon spake most wisely, *The Proov. 20. blunesse of the wound serveth to purge the evil.* Which St Gregory *Greg. part. 3. Pastor. admon. 3. med.* interpreting, saith, *That it either washeth away those evils that are perpetrated, or else those that were thought to have been.* Therefore sick folks are to be instructed, that thereby they may perceive themselves to be the sonnes of God, because the rods of his discipline do

Greg. par. 3  
Past. admon.  
3.

chastise them. For unlesse he had disposed the inheritance to those that are corrected, he would not so take care to instruct them by sickness and diseases. Hereupon the afflicted sick man may comfort himself, and say, *It is sufficient that I am beloved, that my hope is fixed and firm.* Let this body fall, which would of it self perish, so that my soul be preserved.

2. Cor. 5. 1.

Would any one be sorrowfull if his old rotten cottage should be pulled down to the end that a brave new house might be erected? So neither let the sick grieve though he be nigh to death: For we know, saith the Apostle, *that if our earthly house of this tabernacle be dissolved, we have a building given of God; that is, an house not made with hands, but eternall in the heavens.*

But you perhaps may object, *It is an easie matter for an healthy man to comfort one that is sick: for we speak otherwise then we think.* What sick man will believe that sickness is better then health? With your leave  
O my friend, in this point you do  
confess

confesse your self to be a mere man,  
and altogether unskilfull of Chri-  
stian discipline. Are you ignorant  
of that of S<sup>t</sup> Paul, *when I am weak,  
then am I strong?* To this purpose  
spake S<sup>t</sup> Gregory; *Sicknesse, when*

*Greg. l. 29.  
Mor. c. 15.  
prop. finem.*

*it restraineth the Saints by its sharp-  
nesse, maketh them the more healthy.*  
The flesh indeed is nourished by  
softnesse, but the spirit by hardnesse:  
that is fed by delights and pleasures;  
this groweth by bitternesse: But  
that which maketh the flesh live in  
sweetnesse for a short season, maketh  
the soul suffer for ever everlasting  
death. But suffer me (I pray you)  
to answer to your objections. You  
say, *Sorrow and sicknesse are hard.*  
May not I say, that you rather are  
too soft? *But few men can bear  
sicknesse.* Let us be of those few.  
*But we are weak by nature.* Do not  
defame Nature; it produceth us  
strong. *But who would not shun and  
avoid sorrow and sicknesse?* It pur-  
sueth him that flieth from it. If it  
be small, let us bear it: Patience  
maketh great burdens easie. If it be  
heavy and grievous, let us bear it:

Aug. tract. 7  
in Johan.

Bern. de in-  
ter. dono,  
246.

Ps. 53. 3, 4.

Great is the weight of glory that  
ensueth it *But I would have taken  
more pains in the School of virtue, and  
have done more good, if I had had my  
health. Yea, lesse. For think of that*  
of St Augustine, *Many have been  
wickedly well, that have been inno-  
cently and piously sick. Sicknesse cut-  
teth the throat of vices. But oh how  
wealthy and rich is he that is heal-  
thy!* Now you begin to be thankfull  
to God : Even this is to be num-  
bred amongst the benefits of dis-  
eases ; That then we begin to prize  
health when we have lost it. *But  
oh how my strength is broken and  
gone!* Here St Bernard shall answer  
for me ; *It is better to be broken and  
bruised with pains and diseases to  
salvation then to be healthy to con-  
demnation. But oh what a slave and  
prisoner am I to sorrows and sickness!*  
Cast up thine eyes from thy self,  
and look upon thy Saviour crucifi-  
ed, and then behold *a man full of  
sorrows, and experienced of infirmi-  
ties. Surely he hath borne our infir-  
mities, and he hath carried our sor-  
rows. But oh when will there be an  
end*



*end of this long disease.* That is a  
 signe of a cold love, Scarce to have  
 begun to suffer for Christ, and pre-  
 sently to gape for an end. *But if I*  
*was in health, I would go to Church,*  
*and receive the blessed Communion,*  
*and pray to God.* Believe me, one of  
 the best means to expiate sinnes is  
 to have patience in the time of visi-  
 tation. Therefore, what St Gre-  
 gory doth admonish, *Say to the sick,*  
*that if they do believe heaven to be*  
*their countrey, it is necessary that*  
*they labour and travel in a strange*  
*one.* Whosoever lieth under disea-  
 ses, let him commend himself to  
 Gods goodnesse, and say, *Thy rod* *psal. 23. 4.*  
*and thy staff, they comfort me.* Let  
 me be tormented, racked, burned  
 here, so that I may not burn eternal-  
 ly hereafter. Let it not be tedious,  
 O Reader, to see what our harbinger  
 to eternity saith in this matter  
 for the settling of sick mens minds.  
 Here I cannot be any longer upon  
 this subject.

*II. Arrows.*

The dolours and griefs of the  
 E 4 mind.

mind; these are the Arrows, more piercing then any two-edged sword. King David being struck with these, crieth out to God, *Thine Arrows are sharp*. Solicitudes, Irksomenesse, Sadnesses, Fears, Sickneses, these wound the soul as Arrows do the body. It is almost the miserie of miseries to have a wounded spirit. For as the pleasures of the mind leave behind them for a long time afterwards certain relishes and reliques, as remainders and remembrances; so the sorrows and griefs of the soul in this kind exceed all others.

Jesus Christ the restorer of the world did not in mount Olivet nor yet in Golgotha complain of his stripes, nor the pricking thorns, nor the pain of the nails, but the sadness and heaviness of his soul: This passion of Christ was inexplicable: Hence he uttered these words, *My soul is heavy even to the death*; and, *My God my God, why hast thou forsaken me?* The wounds of the soul overcome the bitterness of any grief: therefore  
saith

saith Siracides, Give me any plague Eccles. 25.  
 but the plague of the heart. God <sup>13.</sup>  
 sometimes bringeth his children in-  
 to those straits that they want in  
 a manner every thing, and (which  
 is the top and summe of all mise-  
 ries) God seemeth to be angry with  
 them: yet for all this they cast  
 not away their hope, but crie again  
 and again, O Lord God, day and Ps. 138. 2.  
 night have I cried unto thee: for my <sup>3. 15.</sup>  
 soul is filled with evils, and my life  
 draweth near to the grave. I am  
 afflicted, and at the point to die:  
 from my youth up thy terrours have  
 I suffered with a troubled soul.

The sacred Scriptures have re-  
 giftred it of the Israelites coming  
 out of Egypt; And they came to Exod. 15.  
 Marah; and they could not drink <sup>23. 25.</sup>  
 of the waters of Marah, because  
 they were bitter, &c. and there he  
 made them an ordinance and a law,  
 and there he proved them. Here  
 some may enquire, and say, I be-  
 seech thee, O Lord, was there no  
 other more commodious and conve-  
 nient place to give thy laws and or-  
 dinances then this? Is this which  
 E 5 seem-

seemeth to be the worst the most opportune? Here the very waters exasperate their thirst. But, O reason, why arguest thou thus boldly and foolishly? There he gave them a law and ordinances, and there he proved them. This place which seemed to be the most unprofitable was for this purpose most commodious. For in rich lands, and amidst the height of pleasures and delights, Gods law usually is contemned and slighted.

*Noverca virtutum omnium  
est felicitas.*

Happinesse is the stepdame  
to all piety.

Men urged with adversity and fearfull of ruine are sooner brought to call upon God then such as neither fear nor feel any such calamities. We seldome are nearer God then in a storm or a strait. Therefore the Prophet Nahum, *The Lord*, saith he, *hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet.* God useth to come to his in thunder, lightning, tempest, and whirlwind; He oftentimes

*Nahum 1.3*

times visiteth them in a storm. S<sup>t</sup> Gregorie speaketh it: *The evils which do here presse us do presse us towards God.*

That most noble pair of royall Peers, Jonathan and David, did most intimately love one the other: *I will, saith Jonathan, shoot three arrows, as though I shot at a mark: And after I will send a boy, saying, Go, seek the arrows. If I say unto the boy, See, the arrows are on this side of thee, bring them; then come thou, for it is well with thee & no hurt, as the Lord liveth.* Daily every moment doth God send out his arrows from his bow: He poureth out maladies of all kinds upon men. Whosoever thou art that art touched with one of these arrows, fear not the wound: Behold, the arrows of God are within thee: *There is peace to thee, and no evil.* These wounds are the signes of thy welfare and health. But thou sayest, These arrows do fearfully wound, and stirre up great griefs: To be vexed, to be sorrowfull, to be sad, to grieve, to fear, are horrible torments.

1. Sam 20.  
20, 21, 22.

ments to the mind. Grant all these to be true: Yet if thou do admit these arrows shot into thee with an equall spirit, be not afraid: *there is peace to thee and no evil, as the Lord liveth.*

Behold King David, who feeling himself wounded more then once with more then one arrow, complaineth, *Thy arrows stick fast in me, and thy hand presseth me sore.* They were not onely shot into him, but they *stuck fast* in him: for so he complaineth. There were very many things that urged hard and perplexed this King. The child which he had by Bathsheba no sooner was born but died: there was one arrow. Tamar his daughter being marriageable was defloured by her brother Amnon: there is a second. Amnon himself being in drink was killed by Absalom at a feast: there is a third. This Absalom, a rebellious sonne, rose in arms against his own father, and made him flee beyond Jordan: there is another. Behold now what deep wounds these arrows made,  
and

and how fast they stuck in David! not one or two but many were let flie at him. And what a smart and sharp sermon was Nathans! and how deeply those words (as arrows) pierced, when he said, *Thou art the man! Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? Now therefore the sword shall never depart from thy house, because thou hast despised me. Thus saith the Lord, I will raise up evil against thee out of thine own house. For thou didst this thing secretly: but I will do it before all Israel, and before the sunne.* Oh my friend, here are almost as many arrows as words! How much do you think these arrows wounded the Kings heart? Here were arrows, and truly abundance of them, that did stick in him fast. Yet for all this he wanted not comfort: he doth not cast away his confidence, nor yet too much deject his mind. For although the arrows of the Lord do pierce, stick, gall, and tear; yet they quickly fall out. Certainly Death, as a Chirurgicalian draweth them

*Psal. 77. 17, 18.* them all out. For (he saith) *Thine arrows went abroad: the voice of thy thunder was round about.* How many soever arrows God shooteth abroad, all will quickly by his healing hand be taken away. It is but a moment a little produced in which he woundeth us. But that is a terrible voice of thunder, *Go ye cursed; go ye into everlasting fire; go, be gone: for ever crie, for ever, for ever burn ye in eternall flames.* Alas! the wheel of Eternity shall for ever roll that voice: That voice of his thunder, which shall never cease, shall for ever affright the damned with eternal fragours, & as with arrows, shall alwayes strike through their guilty souls. But now these arrows of the Lord quickly flie over: which therefore we may truly say to be of silver or gold, for they are from God, and do passe swiftly by, and do for ever reward even a little patientc with immortall glorie.

The herb Dittanie is well known to staggess & goats: if when they are wounded they do but tast  
of



of this, the arrow will fall out of  
the wound. So I heare Maro sing,

—*Non illa feris incognita capris* Virg. 12.  
*Gramina, cum tergo volucres hæfere* Æneid.  
*sagittæ.*

Dictamnus unto swift-foot deer  
well known,  
Doth fetch out arrows shot in flesh  
or bone.

Can the wild beasts then when  
they are wounded find out their  
plaisters and medicines growing  
of themselves, and can there want  
restoratives to our maladies? This  
very thought, if you attend it, *That*  
*the arrows of the Lord do quickly*  
*flie over*, is cure enough. For what  
doth more mitigate sorrows of all  
sorts then that seriously thought up-  
on,

—*dabit Deus his quoque finem,* Idem, I. Æ-  
neid.

God once all this  
Will end in blisse,

and so swallow up all into Eter-  
nity never to end? Annæus the Phi-  
losopher comparing his Meccenas Ser. Be-  
provid. c. 32.  
couched in soft feathers and down  
with one hanging on a crosse, say-  
eth of Meccenas thus, *His sleep is*  
*sought*

sought to be obtained by a sweet harmonie of muscicall voices echoing their gentle airs to his ears at distance. But let him besoked in wine, and cozen his soul with a thousand pleasant devises, yet he shall no more sleep in his soft feathers then the other on the crosse. And the ones comfort is, that he suffereth this hard usage for his Honesties (we will say, for Christs) sake, and hath respect to his cause with patience: the other withering in his pleasures, and overladen with too much happinesse and felicity, the cause of his suffering doth more vex him then the things which he suffereth. The mind rotting as it were with discontents can never be solidly cured by pleasures. The greatest comfort to a troubled soul is to suffer for Christ; and to expect everlasting pleasures after the endurance of short evils. Let us therefore hold out. Blessed Eternity is in the next turn. What hard things soever, what troublesome, what horrible, anyone suffereth in this life (as S<sup>t</sup> Augustine saith) in comparison of that eternall fire are not  
 onely

Serm. 190.  
 De Temp. et  
 aet. mod.

only little but nothing at all. All these miseries point at an end; but Eternity knoweth none.

### III. Torches.

*Burning Torches* are the badge of Poverty. Poverty is a powerfull instrument of Virtue, if so be that it meeteth with a man that can rightly manage it. God useth this instrument variously in this *School of Patience*. There are who are brought to that extreme poverty, that as they have not bread enough to heal their hunger, so nor can they get food enough by their hand-labour: *Worthy truly to be pitied!* To these that of *Diogenes* may be referred; *Povertie is no small or light sicknesse*. Some labour hard at home, and are so modest and bashfull that they had rather hunger then shew their need; these, as the former, deserve pity. There are others that are poore, but withall they are as slothfull: they might easily rise out of their beggerie if they would shake off their slothfulness. They cannot endure labour, and therefore are they

so intangled in the nets of poverty, they had as lieve be hungerbit as not idle. There be others that labour hard, but they have some domestick evils or crosses at home, and therefore they cannot avoid this rock. There be yet others who are taken and reputed very rich, and yet they ow their very souls almost; which have spent largely of other mens stocks. We may say to such, He is a rich man who oweth nothing. Nay, yet there are some who seem poore to themselves, who yet are not so poore as they be basely covetous. They want no food, but would have state with it: they would not onely have food and raiment, but they would fare deliciously and be arrayed gorgeously: their common complaint is, *How many things do we want!* These are not poore men, but wretched men; whom, being not content with their lot, nothing will content. These may take to themselves that of St Chrysostome, *Kings have not refused the name of poverty.* From whence it cometh, Poverty is a great instrument

Chrysost.  
hom. 12. in  
Epist. ad  
Tim.

strument of virtue if it be well used.

Seneca said most truly, *Poverty is an evil to none but the refusers of it.* Sen. epist. 123.

Chrysostome; *Poverty is the mother of health.* St Augustine, the Encomiast of poverty, speaketh freely, *Want and penurie is the mistresse of all Philosophie.* Aug. in Psal. 77.

A true speech, whatever the adversaries of povertie do prate against it. Poverty is the inventour of arts; disgracefull to none but to the dishonest: As St Basil; *To be termed a poore man is no discredit.* Basil. in Hexam.

God doth use to scorch with this fire of poverty, with these faggots, that either he may rouse the sleepe, or purge and correct the sinners, or else reward the constant: forewarning us as he did of old, *I will turn my hand upon you, and burn all thy drosse till it be pure, and take away all thy tinne.* Isa. 1.25;

Abshalom had by his servants often desired Joab the captain of the host to come to him; but he came not. But what did the young man Abshalom? The books of the Kings mention it: *He sent again, but he would not come: therefore he said to his servants* 2 Sam. 14. 29.

*wants, Behold, Joab hath a field by my place, and hath barley therein: go, set it on fire.* No otherwise dealeth God: For he hath many who prove contumacious, and unlesse he did prevent them, would shew themselves obstinate: such he compelleth by these Torches of poverty, and learneth them to prove gentle and obedient.

That moreover is to be learned in the School of Patience, That poverty which is not evil in it self, be not evil to us, because we use it ill. *Siracides saith, Many have sinned by reason of their want.* That they may maintein themselves, they will lie, deceive, steal, prostitute their chastity, and sell their consciences. These do fearfully abuse their poverty, a thing truly good in it self.

*Psal. 17.3.  
Chrysost.  
Rom 7.1 in  
Mant.*

But the Scholars in this School of Patience, which are under Poverty, must learn other lessons: Every one of them must be able to say, *Thou hast tried me, and hast found no iniquity in me.* All hardnesse is to be endured, rather then God offended. It is better to beg then to steal.

S<sup>r</sup> Ber-

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St Bernard speaketh affectionately and devoutly in this case, *It is good, O Lord, for me to be troubled, so long as thou art with me. It is better then if I reigned without thee, feasted without thee, or prospered never so much without thee. It is good for me, nay better, to have thee in trouble with me, in the fornace of poverty with me, then to enjoy all happinesse without thee.* Why fear we, why delay we, why flie we from this fornace? The fire indeed is hot, but the Lord is with us in it. *If God be with us, who can be against us?* That therefore poverty may hurt no man, that must often be meditated on, That all poverty is sent of God for our good, *that our drosse may be made pure.* As when a mother seeing her little son, while he is sporting and running about the yard in his red coat, brustled at by turkeycocks, presently runneth into the yard, and having caught him away from the birds, strippeth him of his red coat, at which those birds are offended: and though the boy crie, yet she is not

Bern. in  
Psal. Qui  
habitat. Ps.  
339.

Isa. 1. 25;

not moved with his tears ; but regarding his good, the letteth him weep , so that he may be free from harm : So God doth oftentimes disrobe us, and take away our substance: For by this dealing he seeth that many snares which the devil had laid for us are broken, and many sinnes into which we should have fallen are cut off. But we, as babes and children, cry and complain, that we are undone, now that those things so necessary for us are gone. What foolish children are we? why weep we ? why complain we ? All this is done for our profit. God would not have taken these away, but that he foresaw that they would have proved hurtfull and noxious unto us. He seeth plainly that we would misse of heaven, did we enjoy too much earth. Leave therefore these things to thy Fathers good and wise disposall.

But thou that art so unwillingly poore, let me (I pray thee) answer thee to all thy objections. You say, *That poverty is intolerable unto you.* You are rather so to it, then it to you.

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you. *But I am rejected and despised of all men.* I am sure you are not of God: For Gods eyes are upon the poore. *But oh happy men that flow in wealth and riches!* O miserable happinesse! For the collection of wealth is full of labour, the possession full of fears, the losse full of sor-  
Bern. ad Cler. de conuer. c. 12. Et de s. negotiacioni- bus, p. 1748  
rows. Riches, when we love them, pollute us: when they are removed, they do burden: when they decrease, they do torment us. *But what is more wretched then beggery?* But art thou ignorant of that which is known to all? Lazarus the poore begger is placed in Abrahams bo-  
some, but the rich Glutton in the midst of hell: He is carried by the Angels into heaven; the other by wicked spirits into darknesse. *But be that is well stored with money, hath all things.* Yea, he wanteth all things, if he be not stored with good-  
nesse. Whatever can make thee good, thou hast with thee: the rich  
Job 17. 19.  
when he dieth shall carry nothing a-  
way with him; he shall open his eyes, and shall find nothing. *But we may be poore and humble, though*

*we be wealthy.* Truly he is a worthy and great man who knoweth how to be poore in the abundance of riches : but he is farre the safer that wanteth them. *But alas how empty and void is my chest ?* What, lookest thou on thy coffers ? Look into thy conscience : He is rich enough who enjoyeth a peaceable conscience. *But I want many necessaries.* Dost thou not want an industrious mind to provide them ? Nature craveth but little ; but the eyes and appetite are insatiable : for nothing can satisfie the desire ; but Nature is content with small things. *But the poore is tossed up and down everywhere.* A joyfull poverty is an honest plea. Whoso can agree with his estate, be it never so dejected, is rich. He is not poore who hath but little, but he which coveteth more. *But poverty not onely hindreth me but many others.* It would neither prejudice you nor any other, unlesse it arise not out of want but vice. *But poverty hindreth me in all my undertakings.* Say rather that it furthereth you : For if you desire spirituall medita-

meditation, you must either be poore or as poore. There is no profitable study without frugality: but frugality is of the next kindred to poverty. *Whatsoever you may say, Poverty is a very great evil.* Give me leave (I pray you) in a word; What if Seneca will maintein that you tell a lye? He affirmeth, *that* (consol. ad Helv. c. 9.) *there is no hurt at all in poverty*, if so be that a man preserve himself from covetousnesse, which overthroweth all things.

Are you ashamed, O poore men, whoever you be, of such a father, who seeing his child have a piece of bread in his hand, and withall a mastiff laying wait for it and ready to bite the childs fingers off, presently snatcheth the bread from the child; and that with wisdom, not that he grudgeth or envieth him the meat, but to prevent the hurt of his child? So God often withdraweth the sustenance of life from us, not to starve us with hunger, but to withhold us from sinning. There is but little virtue to be expected where there is nothing but eating  
F and

and drinking, sleeping and idleness, with luxury and wantonness the daily companions of such actions. Here, if anywhere, sinne ruleth in state. Happy therefore for certain are those poore men which neither fear nor disdain a mean estate, but esteem it as a friend to virtue. Hither that generous speech of S<sup>t</sup> Paul is to be referred ; *Those things which were gain, I did account losse for Christ.* He is not worthy to enjoy God, which is not willing to part with his wealth to gain eternity. And certainly he is truly rich which is thoroughly contented. Riches would shipwrack many, should not they be cast away. And who almost can without danger to his conscience handle such thorns ? It is onely poverty that is not wounded with these brambles and briers. He is not afraid of poverty, whose hopes aim at immortality. For, as S<sup>t</sup> Gregory saith well, *whose mind forever is fixed with a desire of eternity, he is neither battered with poverty, nor shaken with adversity.*

IV. Garlands of Straw.

This garland of straw doth shew all kinds of Scoffings, Mockings, Contempts, and Scornings. This is a heavy lesson, though to many it seemeth an easie one. It is usuall in Schools for the Schoolmaster to make a boy hold a rod in his hand, and stand in some certain eminent place; which to him is a sorer punishment then ten whippings. In Spain it is the order, that such as are to be burned must wear an hat of paper to the place of execution in token of shame and ignominy. Andronicus, Emperour of the East, had a crown of onions set on his head, and so was set upon a scabbed camel, and in great mockery was carried in triumph through the city.

The pride of mans nature reckoneth it among the highest indignities, and most heavy judgements, to be mocked, derided, and made a scorn. This Straw garland or crown, seemeth to some to be a leaden one spiked thorow with most sharp nails, even like a

prickly hedgehog. For most do fear nothing so much as to be shamed, to be branded with ignominy, and to be put to the blush before company. This is often more bitter then death it self. Hence many guilty persons have killed themselves in prison to prevent the derision that their adversaries intended to have inflicted.

At the day of doom, when all the dead of all ages shall rise again, that which shall torment the damned more then the torments of hell it self, is, that they must stand in the face of the whole world, before Angels and men, to be noted out by the voice and finger of God, and to be gazed upon by all. Hence they utter those desperate cries: hereupon *they shall say to the mountains, Fall on us; and to the hills, Cover us.* It shall seem more easie to be buried quick under the massie weight of mountains then to be compelled to stand before that Tribunal, to receive their fatall sentence of condemnation, and to be proclaimed of all the blessed Saints the open ene-

Luke 23.  
30.

enemies of God and of his glorious  
kingdome.

King Saul being risen from a  
poore stock to be King of Israel,  
when he heard it denounced by  
Samuel that he should lose all, his  
kingdome, Gods favour, and to be  
dethroned by God himself, when  
all went lamentably on his part, he  
desireth yet to hold one thing onely;  
*But now, saith he, honour me before* 1. Sam. 15.  
*the rulers of the people, and before all* 30.  
*Israel.* Among all other those fear-  
full judgements none went so to his  
heart as that he should not have  
honour in the sight of the people.  
Behold, Saul can digest and put up  
the greatest calamities, as an O-  
strich doth iron; and yet he falleth  
and stumbleth, as a man would  
think, at a straw. He took it more  
bitter then death to be forced to  
wear this *Garland of straw*. But  
now what might be the cause of  
this? was it not because he was  
proud? There is nothing in the  
School of Patience more fit to beat  
down pride then this *crown of straw*.  
It is a notable instrument to curb

our arrogant and haughty spirits. Whoso is crowned willingly and patiently with it, will not think much to lay aside all aspiring and proud conceits.

But observe a notable thing: We all do desire to be named and esteemed humble men; and yet we hate an humble and submissive spirit worse then a dog or a serpent. Almost all things seem tolerable to us, if disgraces be but removed; which alone are able to presse down all proud and untamed spirits. We fondly perswade our selves all else would go down easily with us, and that we could pocket up all wrongs, except this straw-garland. Ah fools that we are! Cassianus doth well refute this fond perswasion, saying, *We faine would have the mind to be pure and chaste, but without correcting the flesh: we desire to get simplicity of heart, but without labour and watching; we pamper the flesh, and yet would abound with spirituall grace: we would possesse the grace of patience, but not suffer any sharp reproches: we would exercise and*  
*imitate*

*Cassian. col.  
lat. 4. c. 12.  
initio.*



imitate the humility of Christ, and yet retain and maintein worldly pomp and glory : we would serve God, and yet obey Mammon : In a word ; we hope to be humble without humil ty. Any thing but this crown of straw we suppose we could endure.

But here we must not spare any mans pride. This garland fitteth no mans head so well as his who most refuseth it, most scorneth it: To him properly this gallant diademe doth belong. Elegantly and learnedly Seneca; *How shall I know,* saith he, *what constancie and resolution thou hast against ignominy and infamy, against popular hate and disgrace, if thou growest old among applauses, if the constant stream and current of mens favour doth alwayes, as a shadow the body, follow and attend thee.*

In Colledges and Religious houses, he that readeth in the time of dinner taketh it as an high disgrace to be by the Governour commanded to repeat this or that over again : This repetition doth more trouble him then any other rigour

rous statute of the house. And this is a clear and manifest token of an hidden pride, for a man to scorn to have it thought that he hath erred, and to hate to blush for it publicly. Hereupon many, eminent both for learning & self-contempt, when they have read at times appointed, have of purpose pronounced false or committed some error, that they might be checked, and so learn how they could wear this crown of straw.

When once the soul is steeled by goodnesse, it sheweth it self courageous against all assaults : nor grief nor shame can then wound it. For thinkest thou a man truly devoted to the Divine will to be able to be moved with ignominie, who is departed, and as it were dead to the world, and regardeth not the opinion and applause of the vulgar, but having laid aside all worldly honour expecteth none but from Christ? There is no disgrace like unto a disgracefull death : and yet how many thousands of glorious martyrs have with a comfortable heart

heart and spritefull countenance undergone the bitterneſſe of it, enter-teining it as willingly and chear-fully as ſome do Crowns and Scep-tres? Chriſt, the King of Martyrs, did therefore ſuffer a moſt ſhamefull death, that he might teach his not to be aſhamed to ſuffer diſgraces; and that it is no ſhame to ſuffer ill, but to do it. No man can ſweetlier put up diſgraces from others then he who hath firſt learned to deſpiſe himſelf. A man truly mortified holdeth all worldly diſgraces as or-naments, and then is moſt com-forted when moſt derided; ſeeing that is indeed the greateſt glory, quietly to ſuffer contempt and diſgraces for Chriſts ſake. The diſciples of Chriſt muſt firſt be crowned with thorns and briars before they can attein to that immarceſcible crown of glory.

King David in his purſuit of the Amalekites found in the field an E-  
gyptian ſervant almoſt dead through  
hunger and ſickneſſe; and they that  
were with him gave him bread to  
eat and water to drink. Then Da-

1. SAM. 30.  
13 & 14.

vid demanded of him, *To whom  
belongest thou? and whence art thou?*  
And he said, *I am a young man of  
Egypt, servant to an Amalekite:*  
*and my master left me three dayes  
ago, because I fell sick.* This servant,  
after he had sworn him, David took  
into his company. Which St Gre-  
gory weighing, saith thus, *God en-  
tertaineth those whom the world re-  
jecteth and scorneth; because this  
debasement calleth a man to know  
God and himself.* This Straw-dia-  
deme doth not hurt any but the  
proud and impatient.

Greg. in E-  
vang.

Heb. 13. 13.

2. Cor. 6. 3.

*Let us go forth therefore, as St  
Paul exhorteth us, to Christ Jesus  
out of the camp, bearing his reproch.*  
We have St Paul a leader to us to  
the bloody throne, to wit, the  
crosse of Christ; and he inviteth us  
to follow him; by honour and dis-  
honour, by evil report and good re-  
port, as deceivers and yet true. We  
have an innumerable society of  
most valiant champions, who have  
endured blows and mockings, yea  
bonds and imprisonment; who  
have patiently borne this crown of  
Straw,

Straw, that they might obtain that of Immortality. He is not yet truly happy nor blessed which cannot brook reproches and derisions,

V. Cudgels.

Humane miseries, which are continually twitching at the threed of our life, are resembled to *Cudgels*. There is ever something that we have to suffer: While we sit, while we walk, while we stand, while we eat and drink, nay while we sleep, whole swarms of molestations wind in themselves: we daily quarrel with and blame our mishaps. It may be said that the master in this School doth never lay his *Cudgels* aside. No sonne of Adam but must carrie his daily load of incumbrances. But most of them that we fret at do rather offend us then hurt us. Those words of that religious Thomas de Kempis do concern every man; *Wretched thou art whosoever thou art, and which way soever thou turnest thy self, unlesse thou convertest to thy God. Dispose and order all thy affairs according to thine own w<sup>ill</sup> and*

Init. Chri  
1. 2. 3. 4.  
1. 2. 3. 4.  
n. 3, & 4

and liking, yet thou shalt alwayes find something to suffer either with or against thy will. Turn thy self upwards, downwards, without thee, within thee; and in all these turnings thou shalt turn up crosses. How necessarie is it for thee to hold fast thy patience, if thou expectest either thy inward peace or that eternall crown! These miseries though they be easily born, yet because they are daily and common, they increase the reward wonderfully, especially if they be induced for Gods cause. Lewis Blossius saith well, *That even the least molestation for God is not to be valued a little matter.* All these troubles may be termed heavy burdens, but they quit costs and defray charges with great gains. Let them be for God and gone through-stitch with-all, and then the Patient cannot lose by the bargain, though often he payeth dear rates for them. For *St Augustine saith, God not onely recompenceth our powers but our wills.*

Abigail, that discreet and prudent woman, when she presented King David with sundry kinds of provision,

*Instituit sp  
vii. c. 2.*

*psal. 63.*

on, she set forth her gift excellently with this eloquent and comfortable speech, *Let the soul of my Lord be bound up in the bundle of life with the Lord thy God: and the soul of thine enemies shall God cast out as out of the middle of a sling.* Here this noble and wise Ladie by this comparison differenced the lives of the righteous and the wicked: Men of upright and religious hearts are like fresh beautifull flowers, which the gardiner hath newly gathered, and, lest they should perish, bound them up in a bundle or posie with a threed. These flowers are indeed strait bound up, so that, if they could, by crying they would testifie their grief: but by this means they remain, and being sprinkled with water live and flourish together a long time. This bond or threed which tieth the flowers together I interpret daily miseries: which though perhaps they may lessen the sweetnesse yet they adde to the purity of our lives, and shew us our mutuall dependences one on another. For example; I am hungrie: that

that I may be satisfied I send to the Cook for meat, I thirst: But I desire not the office of a butler, but his help. I want clothes: But I cannot sew; and must therefore be beholden to the Tailor. To want these things is indeed a miserie; but by this want I learn humanity, by the pains and labours of others being obliged to love them intirely. If there were any which stood not in need of others help, scarce would they give any man a good word. So *the souls of the righteous are kept as it were in the bundle of life.* Now it is farre otherwise with the wicked. They do also indeed feel daily wants: but they are like unto stones laid in the midst of the sling, to be cast forth. They will not be tied to any laws, nor live within compasse, but follow their own swing without controulement: Therefore they are cast into the sling to wallow in their own lusts: but at length after all their vagaries they are cast out and cut off from the hand of the Lord. Wherefore as an ancient interpreter saith,

*psal. 138. 5.*



*A bundle of flowers is bound up* Glossa ordinar.  
*that they may be conserved: but the*  
*stone is laid into the sling to be cast*  
*forth. Let every man therefore ex-*  
*amine himself how he beareth his*  
*daily miseries, whether as Flowers*  
*bound up, or as Stones in slings.*

Christ our crucified King, invi-  
 ting his to bear the crosse, told them  
 not of a crosse for a yeare, or a  
 month, or a week, but of a *daily*  
*crosse*; as S<sup>t</sup> Luke witnesseth, *If* Luke 9. 32.  
*any man will come to me, let him de-*  
*ny himself, and take up his crosse*  
*daily and follow me. I do like S<sup>t</sup>*  
 Chrysostome, who said that our life  
 was like a great ship laden with  
 wines, which is drawn against the  
 stream. You cannot but suppose a  
 world of troubles, incumbrances  
 and assaults to beset this poore ves-  
 sel. Here you shall heare clamours  
 within night and day: here is but  
 a little sleep, and that troubled and  
 broken: here is but hard fare, and  
 as ill drest: here the vessel moveth  
 like a snail: now a rope breaketh;  
 presently some other of the tacking:  
 now she dasheth upon stones; pre-  
 sently

sently she is aground and bemoored: anon they are afraid that some of the vessels are either broken or leak: and whenas they hope for a little quiet and ease, suddenly cometh a tempest from the skie; now all is overclouded, and the day is turned into night; now the winds furiously assault her; then falleth a shower: and so is the ship encountred with all inconveniences and dangers: never is fear and trouble farre off. So is it with our lives: Every day and houre ushereth in some new calamity. *By these crosses and dangerous billows of adverse miseries we sail,* saith St Chrysostome, *to heaven: shall we then fear the difficulty of the passage, or rather have an eye to the harbour.* Nothing then sooner conquereth daily miseries then a daily patience: *Let every one take up his crosse daily.*

Our daily troubles, if we will (though many) are easily born: Whether they be hunger, thirst, cold, heat, foul weather, ill dwelling, unpleasant walking, weary labour, importunate friends, troublesome children, idle servants, a scolding wife,

wife, all these are conquered by use and daily frequency : they are Cudgels, not Beams ; and though they strike often, yet their blows are the lighter. Here Tertullians admonition is good ; *God forbid, saith* <sup>De Patient.</sup> *he, that such a blot or blurre should* <sup>c.8.</sup> *happen to any Christian, that ever his patience, which was prepared for the greatest evils, should fail in the least trialls.*

God promised most lovingly to King David, *I will be his Father :* <sup>2.Sam.7.</sup> *and if he sinne, I will chasten him* <sup>14.</sup> *with the rods of men, and with the plagues of the children of men.* To wit, As a Schoolmaster striketh his Scholar with a ferula ; a light stroke, and little pain : so God *with the rods of men, and with the plagues of the sonnes of men*, that is, with usuall and easie punishments, doth correct men ; lest without this fatherly discipline we should turn outlaws, and rush into all impiety. For then sinne groweth bold when the fear of punishment is taken away. Therefore King David saith, *Thy rod and thy staff, they comfort* <sup>Psal.13.4.</sup> *me.*

me. He confesseth himself a faulty sonne, and acknowledgeth God for a father gently chastising him.

*De consol.  
ad Relyo. c.  
36.*

Seneeca saith most learnedly, *Not to be sensible of our evils, is not the part of men: not to bear our evils, is the act of a not righteous man.* To hunger and thirst, to be cold or hot, and to undergo divers other miseries, is indeed troublesome, but withall very profitable. Let us go on to suffer these: for by our bearing and hard striving we winne that crown of glory.



## CHAP. V.

*The other five kinds of punishments are severally handled and expounded.*

Uidas rehearseth a merry and Pleasant apologie; *The Firre-tree, saith he, and the Thorn fell out grievously: the Firre-tree upbraiding the Thorn, and the Thorn likewise reviling the Firre-tree; insomuch that*

that the quarrel was very hot on both sides. At length the Firre-tree said, What need there much be spoken? your last lodging-house and uttermost reward is the fire; neither serve you for any other use then to be cast into the flame, and to prove fodder for that great devourer. This is your doom, your destiny; this is the place of your residence; destruction waiteth on you. I indeed (I will not deny it) am handled hardlier: I am cut down with iron tools; I am carried to the sawpit, and there divided with the iron-teethed instruments: then I am delivered over to Joyners and Carpenters to be cut into pieces: I am stripped of my skinne. Yet all these are for my credit and honour: for out of me they make chairs and stools, houses, ships, churches. I am fit for employment anywhere; no palace nor temple can well misse my beautifull adornments. This (as I may so say) is a true tale now-adayes in the world. This difference there is betwixt the life of the righteous and of the wicked: These at last shall be snatched away and

and burned ; the other (as lofty and straight-grown Firre-trees) are for heaven. It is true indeed, they are wounded through with the saw of afflictions ; they are laid in the pit ; they are cut in pieces ; they are cast out of worldly happinesse : But it mattereth not : for thus they are fitted for that heavenly building ; the Thorns being cast into hell-fire. These are polished to perfection by their wounds, as we have shewed ; as also their five instruments to polish them, 1 *Rods*, 2 *Arrows*, 3 *Torches*, 4 *Garlands of Arow*, 5 *Cudgels*. Now we adde the other five ; 1 *Snares and Chains*, 2 *Knotty clubs*, 3 *Long cokes*, 4 *Scourges and whips*, 5 *Sacks or Bags*, the ordinary furniture in the School of Patience : which we will now severally in order expound.

### 1. *Snares and Chains.*

These shadow forth the afflictions proper to each state and condition. No state of life but hath its *Chains and Snares*. Everywhere are bonds, though some are straiter, others

thers more loose : some are of gold,  
some of iron, some others of ada-  
mant.

First of all this error, which de-  
cludeth many folks, is to be laid a-  
side ; being that no man wanteth  
his crosse, every man supposeth his  
own miserie the most weighty. He  
that is troubled with an Ophthal-  
mie thinketh the pain of the eyes to  
be the forest : He which nourisheth  
and keepeth a growing Stone-house  
in his body, supposeth none to be  
tormented so as he is : Whoso is  
troubled with the tooth-ach, esteem-  
eth others pains small to his : he  
which laboureth under the gnaw-  
ings of the stomach, ulcerations, or  
the colick, holdeth that he is tor-  
mented above any other man. So  
he that is vexed with perplexity of  
mind, had rather be afflicted with  
any malady then that. He which  
laboureth and groaneth under the  
wound and biting of conscience be-  
lieveth none to be in hell but him-  
self. No lesse doth he who is trou-  
bled with an imperious unquiet  
wife complain of the bond of mar-  
riage,

riage, and esteemeth the grinding at the mill to be the easier toil. And so the souldier who is diseased and poore imagineth his load to be the heaviest. Whoso is toiled with work at home judgeth himself the onely miserable man. The complaints of servants and apprentices ipeak all men happy who are not under that yoke and servitude. Magistrates and rulers, and such as sit in judicature, do hold their state of life the most laborious and painfull. The Merchant, whom long and dangerous voyages weary and wear out, praiseth the quietnesse of the city, and blameth traffick at sea as the most troublesome and dangerous condition of living that is. St Chrysostome expresseth himself elegantly concerning the complaints made by men in his time: *The man, saith he, that is troubled with sore eyes, thinketh no punishment like his: the like he thinketh that is troubled with an ill stomach: so he who is molested with grief and sadness esteemeth, because he concludeth all by his own experience. So he who*  
*barb*

*Tom. 5.  
hom. 67.  
propius si-  
nem.*



hath no children thinketh that to be the onely misery, to want children; whenas he who is poore and hath many children taketh that to be the extremity of misery. The private man judgeth his condition of life to be the most unprofitable and abject. The souldier disputeth it, that there is no life so dangerous and wretched as his; for it is better to live quietly with bread and water then to be so tossed and turmoiled as he is. How many have you that praise old age as the greatest blessing? how many extoll youth as the onely happy time? we say, Why were or are not we old? But when as the Almond-tree flourisheth, then we say, would God we were young again. Now how many cares do afflict us, with other incumbrances? There is onely one way which is free from this rock, which is according to piety: whenas therefore we feel the pressure of our miseries more then that of other mens, we hence conceit ours to be the greatest. Here I might interpose that of Horace,

*Quis sit, aeternus, ut nemo quam sibi  
sortem*

Sen

*Seu ratio dederit, seu fors objecerit, illi  
Contentus vivat?*

How is 't, Meccenas, that no man  
doth live

Content with what or fate or  
chance doth give?

Every one conceiteth his own hap  
worst, his own crosse the most grie-  
vous: and therefore this errour is  
to be corrected in this School of  
Patience as a grosse one. And let e-  
very man be fully perswaded of this,  
That there is no state of life free  
from some bond or other. Every  
man is subjected to one crosse or o-  
ther. Hast thou chosen any one  
course of life? Doubt not but the  
chains and snares adjoined to it will  
follow thee. He which hath comings  
in must look for goings out. He  
which inheriteth must pay debts  
and legacies. Hast thou entred into  
a course of religion? expect crosses,  
and those daily ones: this is the  
rode-way to the crosse. Hast thou  
given or addicted thy self to the  
warres? expect poverty, wounds,  
death. Hast thou adjoyned thy  
self to the sea? think of dan-  
gers,

gers, tempests, shipwracks, and overthrow of fortunes. Hast thou consecrated thy self to the Muses? Thou must then run through all difficulties and tedious occurrents, or else forsake thou must that way of living. Hast thou given up thy self to the service of some lord or master? Look to undergo hard words and servile usage. Art thou a ruler or master? Prepare thy self: thou must go through a world of cares and molestations. Hast thou married a wife? As thou gottest her, so thou must have her: daily encumbrances attend thee: These sacred rites are not performed otherwise. Thou hast willingly bound thy self in that bond which none but death can break: wherefore thou must look for a chargeable warfare; tempests of a family, a quotidian punishment, all sorrow. *For such shall have trouble in the flesh.* 1. Cor. 7. 28. If we struggle, it is but in vain. There is no life but is interlaced and mixed and made up of such ingredients as these.

It was appointed by Gods law,  
G that

Leuit. 2.  
11, 13.

that the offerings which were made unto the Lord should be without leaven, but they should have salt with them; but no leaven nor hony should be in any offering made to the Lord by fire: intimating that we must not onely refrain from wickednesse, but also from pleasures, which do lead unto sinne. Each of them is refused, both the hony or sweetnesse of pleasure, and the leaven of wickednesse. Whatso we offer unto the Lord must be seasoned with salt. For as St Hierome speaketh, *Nothing almost dath please him but what hath some bitternesse and sharpnesse in it. God himself alloweth the mixture of salt with sacrifice.*

Psal. 66. 11 King David feeling this, said, *Thou hast brought us into the snare, and laid trouble (or a strait chain) upon our loyns. God it is who can bind and chain us fast, some with fetters, some with bracelets, some with collars, some with chains, others with ropes: some he bindeth in irons, others with thongs and cords, and some with gold; but they that are in fetters of gold are*  
as

as deeply and fast in as any other. In what course soever we live we are fettered and shackled. He now is held the most able Scholar in the School of Patience that knoweth with dextrous skill how to bear them, whether they be snares or chains or fetters, and doth comfort himself even in and under them with a Christian Patience. Certes these bonds must be born, not broken. It hath been to the profit of many to have been strictly chained, to avoid exorbitant runnings out and violent actions.

We therefore condemn the errour of such men who hold that their sufferings are the greatest: Nay, we would have men perswaded of this, that they neither have, nor yet shall suffer such great things, but that many have endured farre more grievous.

Out of this first mistake usually springeth up another; whenas not onely we esteem our miseries the greatest, but also vainly strive to flie away from them, though to no purpose. Hence the husbandman

Prov. 20. 4.

hateth his plowshare and coulter ; the plaisterer his trowel ; the smith his anvil ; the notary his penne ; the scholar discipline : the husband careth not for his wife, nor the servant for his master, nor the scholar for his tutour : Every man disliketh his own charge ; their trade of life contenteth them not. *The sluggard will not go to plow for the cold storms.*

1. Cor. 7. 10.

Here doth S<sup>t</sup> Paul speak aloud to all men, *Let every man abide in that vocation in which he was called.*

Ephes 4. 1, 2

But after what manner ? valiantly, both by doing and suffering. And for this cause doth S<sup>t</sup> Paul pray, *I therefore being prisoner in the Lord, pray you that ye walk worthy the vocation unto which ye are called, with all humbleness of mind and meekness, with long-suffering and patience, supporting one another through love.* For why, poore wretches, do we struggle and strive ? why do we strain to break our chains laid on us ? In so doing certainly we chain our selves the faster. Let us therefore bear those fetters put on us by so great an hand, till the diademe be

be placed on our heads. The day is now near wherein we may sing to our Deliverer, *Thou hast broken our* Psalm 116.  
*bonds: we will offer to thee a sacrifice* 16, 17.  
*of praise.*

II. Knotty Clubs.

By these are demonstrated Calamities common to most men; as Tyrannies, Heresies, Warre, Pestilences, Barrennesse, Famine, Oppressions, Slaughters, Inundations, Diseases, Shipwracks, Ruines, Scare-fires, Earthquakes, and divers other publick devastations. The common evils that we suffer are wondrously profitable, and have their originall from God their Authour, Fountain, and Head; who sendeth these tart and smart things as medicines, heavy to our sense and apprehension, but wholesome in their issues and conclusions.

The end of these evils are reckoned principally three. For God either exerciseth his own children, or chastiseth those that are fallen, or punisheth the wicked; and all this for our good. For we see daily that the

Prov. 19. 11

best men are severally charged with these evils, or else they are with others infolded in them. We see it and wonder, because we neither sufficiently consider the cause, nor yet regard the end. The cause is Gods love towards us: The end is not our damage, but our profit. If thou wouldst prove a good mariner, tempests may be thy best tutors; if a souldier, dangers. *The discretion of a man is seen by his patience.* So the one end is for exercise: the other for correction.

The disasters with which we are chastened, are either in stead of rods to us when we have sinned, or of bridles to us, that we may not sinne. The fathers hand beateth often his children that offend: the executioner punisheth indeed slowly, but he striketh but once. Divine punishment, though it looketh at the wicked, yet it is not wicked, because it is no other then a cohibition and repression of sinne and wickednesse. Even so is all punishment good, in respect of justice; as all impunity is evil which giveth scope to wicked



ked men to continue in their courses.

Furthermore, all publick destructions, as Warres, Famine, Plagues or Pestilences, and all others, are justly sent from God. Nor is it that we should suppose them heavier then in former time, nor yet new and strange : For aforetime there have been such, and more grievous. From the yeare of our Lord 1620, in our times hath not the furious fire of warre almost fed upon all Europe? And without question hundred thousands of men have perished by sicknesse, famine, and the sword. And yet this is no new thing. In that one onely city of Jerusalem during the time of the siege by Vespasian, there died and were killed a thousand thousand; and there were taken by the Romanes ninety and seven thousand. At which time there were slain in all Judea in severall places to the number of twelve hundred and forty thousand Jews; besides innumerable more who perished with famine, banishment, and other miseries. Behold

the destruction of one nation alone! Now what a little plat of earth was that compared with all Europe?

What now shall we see in other nations? The second Punick or Carthaginian warre onely in Italy, Spain and Sicilie in seventeen years consumed and wasted fifteen hundred thousand men. The civil warre of Cesar and Pompey swallowed down three hundred thousand. Those turmoils and butcheries of Brutus, Cassius, and Sextus Pompeius were deeper dyed in blood. One Caius Cesar (oh devourer of mankind!) did confesse it, and gloried in it, *Undecies centena & nonaginta duo millia hominum. praeliis à se occisa*, that eleven hundred ninety and two thousand men were killed by him in warres. Pompey the Great writ it upon Minerva's temple, *That he had scattered, chased, and killed twenty hundred eighty and three thousand men.* To which suffering numbers I adde Q. Fabius, who killed an hundred and ten thousand of the Gauls; C. Marius, who put to the sword two hundred thou-

thousand of the Cimbrians ; in latter times Aetius, who in that memorable battel of Catalannia slew an hundred sixty and two thousand Hunnes ; as also King Mithridates, who by one letter killed eighty thousand Romane Citizens dispersed through Asia for traffick.

And not onely have there been destructions of men by warres, but also of towns and cities. Cato the Censor boasted it, That he had taken more cities and towns in Spain then he had been dayes in it. He took foure hundred, if you will believe Plutarch. Sempronius Gracchus, as Polybius relateth, destroyed in Spain three hundred more.

Now what shall I say of diseases and of plagues ? In Judea, under King David, one pestilence in one day swept away seventy thousand men. Under Gallus and Volfianus Emperours, a plague arose from Æthiopia, and invaded the Romane Provinces, and emptied them for fifteen years together, and sent an innumerable company of mortals to the place where more

*Protop. 2. 1.  
De bello Persico,*

*Agathias,  
l. 3. Hist.*

*Zonaras;  
Anno Christi  
3359*

were before them. Scarce ever was there a greater devourer of mankind, whether you respect the space of time or countreys that it marched through. Yet it raged more furiously in that ancient and famous city of Constantinople and in the places adjoyning, under Justinian : whose force was so powerfull, that every day it dispatched five thousand, and some dayes ten thousand, to their long home. Nor no lesse wonderfull was that which came presently after Carthage was destroyed in Africk, which in Numidia alone struck from the land of the living eight hundred thousand persons, and in the sea-towns of Africk two hundred thousand, and in Utica thirty thousand souldiers. In Greece, in the reigne of Michael Ducas, there was such a pestilence that the living were not equall in numbers to the dead. And in Italy the pestilence in the times of Petrarca was so hot, that of a thousand of men scarce ten were left alive : and what should I speak of Grand-Cairo, in which now by the plague

plague onely it is no wonder to  
heare of an hundred thousand per-  
sons dead in the space of six dayes?

Now concerning famine, we in  
our times have seen none, if compa-  
red to the old dayes. In Honorius  
reignethere was such a scarcity of  
all manner of provision in Rome,  
that men were even afraid one of  
another, and that was the common  
voice heard in the Cirk, *Pone preti-  
um humane carni*, Set a price on  
mans flesh. In Italy, when it was  
wasted by the Goths under Justini-  
an, the famine was so great that in  
Picene onely fifty thousand persons  
died with hunger; and not onely  
mans flesh was made meat of, but  
the very excrements of men also.  
In the reigne of Habid King of  
Spain there was no rain for six and  
twenty years together, so that the  
drought was so great that all the  
fountains and rivers except Iber and  
Betis were dried up; so that the  
earth gaped in severall places, that  
whole fields were parted, and that  
many who had thought to have fled  
into other parts were hindred, and  
could

could not get passage over these  
fearfull openings of the earth.  
Hereby Spain, especially in those  
places nearest the mediterranean  
sea, being stripped naked of all  
herbs, and the glory of trees being  
dried up (except a few trees which  
were preserved upon the banks of  
the river Betis) men and beasts be-  
ing consumed with thirst and fa-  
mine, was turned by this judgement  
into a miserable solitude and wil-  
dernesse. The Royall line of the  
Kings was by this means extinct:  
And the poorer sort of men, whose  
means were short and provision  
small, went into other places as  
they could conveniently and with  
all speed, not being able to stand or  
stay out this six and twenty years  
misery. At length, when this time  
was over, there were such furious  
winds as tore up the dried trunks  
of trees by the roots, but withall  
brought in abundance of rain, which  
cured this tedious evil. Many of the  
inhabitants, but mixed with other  
nations, returned to their former  
seats; and are said to have again  
restored

restored the Spanish nation almost brought to ruine and desolation. So do the histories of Spain report. I forbear to speak of what all men know.

What shall I remember the ancient examples of taxes and tributes? whenas most of the Romane Provinces under the Empire payed yearly the fifth part of the profit of pasture-grounds, and the tenth part of all arable lands. And there wanted not an Antonius and a Cesar, which did exact nine or ten years tribute all in one. When Julius Cesar was slain, & arms were taken up for the defense of their liberty, each Citizen was forced to pay the twenty fifth part of all his goods: And what is more, every one of the Senatours order for every tile of their houses were to pay *six asses*; an huge tribute, and, if compared to ours, scarce not to be credited! Octavius Cesar required and took of all bondmen the eighth part of all their goods. I omit to speak of what the *Triumviri*, and what other tyrants raked together.

Fur-

Furthermore, the Colonies of the Romanes did exceed all others in exactions and rapines from the vassaled subjects, then which nothing was more grievous. The Legions and old troupes were brought up and down into their fields and towns. The Provincials were in a moment miserably tumbled out from all their goods and fortunes, not daring to resist, nor yet having any wayes merited so hard usage. Their wealth and rich fields were made arguments for their pillaging. It was misery enough to be robbed of their money : but how much more to be plundered out of their houses and fields ? It was heavy indeed to be suddenly struck out of all these. What was it then to be driven by force out of their countreys ? Many thousands were taken away by compulsion, children from their parents, masters from their servants, wives from their husbands, and were dispersed into severall countreys, as their chance fell out ; some into Africa, others into Scythia or Britain. Octavianus Cesar alone placed



placed eight and twenty Colonies in Italy ; and in the provinces as many as he listed. This surely was the very gulf of calamities.

What should I now relate of Inundations, Earthquakes, Scare-fires, Ruines, which have destroyed whole Cities ? At Fidenæ, under Tiberius the Emperour, by the fall of the Amphitheatre there perished the number of twenty thousand Spectatours.

*Tranquil.  
de Cas. Tac-  
cit. in An-  
nal, & alii.*

There alwayes were and will be such destructions in the world. It is a wonder rather that any should be priviledged and be free from these burdens, of which all partake. Solon took a certain friend of his at Athens who lamented some losse, unto the top of an high Towre in the said City, and shewing him all the houses that were under them in that populous place ; *Think, saith he, what abundance of lamentations have been, are, and will be under all these roofs, and let go your unprofitable grief, and settle your heart against these inevitable incumbrances.* So must all that do now lament the  
misc-

miseries of the present age, as though they were the greatest, they must (I say) establish themselves in hope and patience. That, which we take to be our losse, is our remedy. By this light *ferula* God doth as it were purge and expiate our transgressions. *He made us to passe through fire and water, and brought us into a wealthy place.* Hast thou tasted of the first? expect the second.

*Psal. 69. 13*

### III. Long Clokes.

I call that affliction a *long Cloke* which any one frameth to himself, or that which cometh from elsewhere and is increased by a mans own foolish perswasion. Certainly every miserie and grief appeareth to be such to a man as he pleaseth to habit it. It is incredible to speak either what imagination or self-conceited opinion effecteth in this way. We many times fall sick and die by the strength of opinion. It often cometh to passe that two men bearing one and the same miserie, the one carrieth it off with a high spirit, and wadeth through it with an

an undaunted heart, & esteemeth it as men do paper-pellets; but the other, being of a more dejected and melancholick disposition, crieth out under it, and maketh himself as it were shot to the heart with bullets of lead. Here the matter is one and the same: onely their opinions differ, and so the aggravation is procured. Oftentimes our crosse is of that weight and burden as we believe it to be. Our evils do either increase or decrease according to our opinion. He suffereth deeply who is perswaded that his sufferings are tedious. For certain imagination is of great force in all afflictions, and sicknesses which we suffer. There have been those that have likened imagination to drops of rain, that falling on marish and fenny low grounds ingender a world of frogs: so these working upon abject and effeminate spirits produce a world of fears and suspicions. Some, not unwittily have resembled our fancies to those multiplying glasses made at Venice, which being put to the eye make  
twenty

twenty men in arms shew like a terrible army : so do fears and imaginations and foolish opinions increase whatever is presented to them, alwayes aggravating the evils we suffer. They make great things little, and little things great, for want of judgement. Fearfull thoughts, Suspitions, Envies, Emulation, and a thousand such bugbears, which variously cruciate us, are but the mere shadows and ghosts of imagination ill guided. Imagination is the waking mans dream, which presenteth the mind with a thousand phantasmes, some ridiculous, some horrid. It is an old saying, *Imagination maketh the case so or so*. And it may here truly be said, that it either maketh the Crosse or increaseth it. As a man that goeth over a narrow bridge, or that climbeth up some high tower, then beginneth to fall when he so imagineth, so is it here : Then doth a man begin to be truly calamitous when he supposeth himself so to be.

Notwithstanding whosoever thou

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art that wouldst not grieve too much, behold thy suffering as it is, not as it appeareth; and then that which struck so much horror and fear into thee will prove but a matter of laughter. *As it is with* Some. epist. 24. mid. *boyes, so with men many times: They are terribly afraid sometimes of their play-fellows, whom they love and with whom they have lived and played withall: now what is the reason of this sudden injected fear? is it not because they are altered in habit, and have on some terrible visard? or else because it is unknown to them aforehand? Not onely boyes are terrible in visards, but things and actions also.* Therefore they must be lookt on not as they appear but indeed as they are. Look, I pray you, with a piercing eye, and what is it to be sick? what to be justly poore? what to have lost some mans favour? Look what it is to see an innocent man to be injured, for a virtuous man to be despised, disparaged, disgraced; and thou wilt say all these are but terrible shapes, fearfull onely to children.

The

The imagination of many doth look upon a sicknesse, as the captain of evils; upon povertie, as the extremest point of a dishonest life; upon injuries, contempt, dispraises, losse of favour, vexation of envious men, as the basest of sufferings to be shunned with all might and main. So often we make Ants to be Elephants, Hounds and Spaniels to be Panthers and Tigres, and Harts and Hares to be Lions and Leopards. So we die in conceit before we be truly sick: So also we believe our selves poorer then Irus or Codrus, whenas yet we never entred the threshold of a true povertie: So we give the battel lost, whenas yet we see not the enemy: we scarce have tasted one drop of wormwood-water, but we crie out all is bitter as gall: we tread upon a thorn, and dream our selves to be dangerously wounded with swords. Too expert we are in the rules of additionarie evils, and framing hills of hillocks: Whatsoever we do suffer for the most part we may thank our multiplying opinions for it.

Who

Who can esteem sufficiently of these shadows of mortality? There are more things which affright us then there be which oppress us. We labour and travel more in opinion then in truth. Some things do torment us more then they ought: some afflict us before they ought: some disturb us which ought not. We either increase and feigne our miserie, or else preoccupate and catch it. For too often we are troubled with suspicions: and that which stirreth up all combustion, mocketh us, Report and Fame. So we give place to opinion, and check not those things which lead us into fears; but feeding our fear by our fanisie we turn our backs and flie: as those do which seeing a great dust moved by some beasts travelling, do fear the approach of some enemie, and so leave their tents to be pillaged; or as some who are struck dead even with a fable without an authour. I know not why these vain (and often untrue) things should so dishearten or amaze us. For truth keepeth a certainty:

rainy: but whatsoever cometh with a *They say so*, or *I heard it*, is left to the conjecture and licence of a fearfull mind. We should make a diligent inquirie, and not be cast down with this phrase of cowards, *I feared it would be so*.

How many things have come to passe unlooked for ! and how many things long expected never came to passe ! If it be some future evil, why shouldest thou desire to meet it? Sorrow alwayes cometh too soon. Propose some better thing to thy  
*Manh. 6. 34* soul, and be not too carefull for the morrow; for the morrow shall care for it self. *Sufficient for the day is the evil thereof*. That which we fear perhaps may or may not be : however let us not fear it when as yet it is not.

Sometimes no signes or tokens of evil appearing, the mind doth frame some strange imaginations ; or taketh a doubtfull word in the worst construction and interpretation ; or maketh the anger of a man to be greater then it is, and thinketh not so much how angry the man is, but what



what he can do by his power. So we make doubtfull things certain, and keep no temper, but turn scruples into great fears. Examine therefore thy hope and fear, and leave off to trouble and disquiet thy self.

Epictetus spoke eloquently in this ease; *Men are not so much troubled in their affairs as they are in their opinions about them.* For example sake; Death is no evil: otherwise it would so have appeared to Socrates: but the opinion of death is that that maketh is evil. When therefore we are hindred or distracted, let us not so much blame others as our selves; that is, our conceits and fond opinions. Seneca confirmeth the very same thing; *It is Opinion therefore, saith he, that tormenteth us: and so farre evil are things as we conceive them.* We have a remedie in our own power. Therefore in this School of Patience crosses are either precious or vile, ponderous or light, as the Disciples or Scholars here esteeme them. Every man is so wretched as he believeth himself to be.

*Epictet. Enchiridion. lib. 1. c. 10.*

*Seneca. Consol. ad Marc. c. 19.*

IV. whips

III. *Whips or Scourges.*

Amongst the many grievous afflictions they are not the least which flow from the tongue; Chidings, Reproches, Slanders, Contumelies, Calumnies, unjust Upbraidings, false Accusations, and whatever else cometh from that puddle and dangerous sink of evils, the Tongue. To this may be referred, when petitions are denied, unfitting things asked, and hard things commanded. And all these sorts of afflictions these *Rods* or *Whips* do lay before our eyes. From hence come heavy stripes and sharp blows, which do weaken the very bones: especially when a man is provoked and galled by such as from whom he neither deserved nor yet expected hard usage. King David once complained, *If it had been my enemy that had defamed me, I could have born it: or if it had been my adversarie that had done me this dishonour, I could have hid my self from him: But it was thou, O man, even my companion, my guide and my familiar. We took*  
*sweet*

*sweet counsel together, and went in- Psa. 55.  
to the house of God as friends. It is 12, 13, 14.  
thou which eatest bread at my table Ec.  
which hast lift up thy heel against  
me. In like manner Cesar said to  
Brutus, ET TU, FILI? And art  
thou there, my sonne? when he help-  
ed to stab him in the Senate-house  
with bodkins. Here let me instill  
some comforts, as balm, to heal these  
wounds.*

The first is; That no man is to-  
tally acquitted or spared, nor the  
most circumspect, no nor yet the  
most holy: These also are beaten  
and whipped with the scourges of  
the tongue. Siracides saith, *That Eccles. 25.  
the labbes of the tongue do reach all 9.  
men.* Jeremy the Prophet, holy from  
the womb, complaineth, *Wo is me, Jer. 15. 10.  
my mother, that thou hast borne me a  
contentious man, and a man that striv-  
eth with the whole earth. Every  
one doth curse me. Mark, how even  
he was exposed to the maledictions  
of all men. It fell out to Job, not  
onely to be cruelly struck and tor-  
mented by Satan, but also most  
heavily to be vexed and whipped by*

H

the

the tongue of his wife and kindred. Even as spices being beaten do send forth their fragrancies, so doth piety and virtue being prosecuted with envy dilate its fame. Such a piece was Job, who by how many the more stripes he was punished, by so much the more eminently did he send forth the sweet savour of a sanctified Patience. Reade else that famous verse of his making, *Blessed is the man whom the Lord correcteth: therefore refuse not thou the chastising of the Almighty.*

Job 5. 19.

The second comfort is, The Divine protection of God: which so worketh, not that thou must not at all feel these whips, but that they shall not greatly hurt thee. *Thou shalt be hid from the scourge of the tongue,* saith Job; *and thou shalt not be afraid of destruction when it cometh.* This name suiteth to an hair with this calamity, seeing that the *scourge of the tongue* not onely maketh sorrow and grief, but wounds and blunesse; imprinting it self upon the name and fame of a man. Moreover, as stripes for the most

Job 5. 21.

most part are upon the back, so slanders hurt and backbite absent men. But pull up thy spirits, whoever thou art that sufferest in this kind. Thou art hid from this scourge: God shall defend thee, that lies and calumnies cannot hurt thee: and if they do thee any prejudice, it shall be recompensed with an ample reward.

The third is, That when we are scourged with these lashes, they expiate the most part of our transgressions; if we comport and demean our selves decently and patiently. It is a matter of no small consequence to know that others speak ill of us, and yet to bear it. S<sup>t</sup> Bernard therefore was alwayes ready to suffer these stripes: I, saith he, *do not know any fitter medicine for the wounds of my conscience then the opprobrious contumelies and slanders of other men. It is not for me to be angry at this usage.* For, Homuncio sum omni opprobrio & despectione dignus, *I am a poore wretch that am worthy of all disgrace and disrespect.* What Seneca to the Romanes, the

*Bernard in Epist.*

*Senec. De  
beata vita,  
c. 19.*

same may every one say to his flanderers, *Fret and grieve, exercise your unhappy tongues to the reproach of good men: be instant, bite hard; you may sooner break your teeth then make impression.* Thus be.

The fourth is, That these back-bitings and slanders do not hurt but rather benefit any mans cause, when it shall be examined before the tribunal of that great Judge. It was worthily spoke by *S<sup>t</sup> Hierome*, *Amongst Christians he is not to be reputed wretched who suffereth contumelies, but he who broacheth them.* Our blessed Saviour saith most comfortably, *Blessed are ye when men revile you, and hate you, and speak all manner of evil against you for my sake falsely: rejoyce and be glad; for great is your reward in heaven.* *S<sup>t</sup> Peter* followeth the speech of his Master; *If ye be railled on for the name of Christ, blessed are ye.* This maketh a man like to our blessed Lord: this maketh a man an Angel. This the woman of *Tecoah* testified to *King David*; *For my Lord the king is as an angel of God, in hearing good and evil.*

*Mat. 5. 11.*

*1. Pet. 4.  
14.*

He was not moved with the cursing and railing of wicked men. St Gregory doth excellently instruct any man against these scourges, saying, *Concerning those that praise or dispraise me, I alwayes have recourse to my conscience : and in case I find not the good there for which I am so extolled, I grieve and lament ; and again, if I find not the evil in it for which men speak so ill of me, I do heartily rejoyce. For what am I the better, though men commend me, if my conscience condemneth me ? or what am I the worse, though all men speak ill of me, if my own inward witness judgeth me blamelesse ?* Greg. l. 2. sp. 45.

But some may say, *It grieveth me incredibly to be thus undeservedly burdened and scourged with lies and slanders. It may perhaps make you sorrowfull : but what is the issue ? Thus to grieve for God is the highest joy of a Christian. Grievest thou that such things are spoken of thee ? Thou mayst rather grieve if these things be true which are said against thee, and if thy own conscience upbraideth thee. Behold,*

thou carriest thy self as if thou wert afraid of men. But if a good conscience safeguardeth thee, and affirmeth those things to be the slanders and backbitings of wicked men which are said of thee, thou wilt not greatly be troubled at other mens speeches. Why should any man shrink for headlesse darts and arrows? why should men grieve at that which hurteth not? And if these darts do hurt, in good earnest, God will recompense the harm with a tenfold reward. He who hath offended, and hath given just cause to such railings, may blame himself if he be barked at or bitten: *But the*

*PROV. 18. 1. righteous man is confident and bold as a lion, without any terrour or affrightment.*

Balthasar that Babylonish Monarch, while he was in the midst of his feast, drinking wine with a thousand of his Princes in the vessels of gold which his father brought from the temple of Jerusalem, saw suddenly an hand-writing upon the wall: at which sight the King was amazed, so that his countenance



tenance was changed, and the joynts of his loyns were loosed, and his knees smote one against the other. What, I pray you, was the cause of this so great affrightment? He saw a hand. What hand? Of a man. What, could one hand of one man so terrifie and startle the King? If he had seen the paws of a lion, a bear or a dragon, there had been some cause of terrour: but need such a potent Monarch fear the hand of a man so much, at whose command and beck an hundred troupes of armed horse would straight flie to his aid? What terrible weapons could that one hand wield or manage? None but a penne with which it writ: but will any man, much lesse a King, be afraid of a writing-penne? Had he beheld the three darts of Joab, or the fiery flaming sword of the Cherub brandished directly against him, he had had some argument of astonishment. But perhaps the writing it self was that which danted him. He understood not the writing, and therefore he sent for interpreters to expound

it. Why then did he fear one onely hand, one penne, one piece of scripture, which he understood not? Behold how ordinarily the like passages come to passe. The wicked railer or curser cometh and appeareth, who with his tongue writeth as it were upon our walls these or the like words, NEMO FIDAT HUIC HOMINI, &c. *Let no man trust this man: He is not the man he is taken for: he hath such and such faults: he seemeth fair on the outside, but he is rotten at the core.* Ofttimes we so fear such a writing that we number it amongst the forest of punishments: and it seemeth more bitter then death, that we would revenge it, but cannot. But why, O Christians, do the slanderous words of men so strangely strike you dead? why being scarce touched do you so soon turn all patience into fury? This truly is the very nature of the Scorpion: which being not meddled withall, holdeth in his poysoned weapon; but being touched, presently he letteth his fatall twists invade you. So many men are quiet,  
be-

being unhurt; but strike them, then they vent all their fiery venome.

It is farre the wiser course to passe over all the slanderous clamours moved against us with deaf ears. Let us take example from an holy man: When king David was basely traduced of many, *But I, Psal. 38.* saith he, *was as a deaf man, and heard not.* And, *thus I was as one that heareth not.* Now though whisperers may strike in, and say, *Such an one telleth this thing of you abroad,* be you as a deaf man, and heare not. To strive to refute all such malicious firebrands, is the oneliest way to kindle them. Often do such thunder-claps break out most violently when as they are most opposed. Not to regard them, is to silence them: Like Meteors they will go out of themselves. Epictetus giveth wise counsel; *If any one shall tell you,* saith he, *that such a man spoke ill of you, refute not his sayings, but answer, Certainly he knew not my other faults; for if he had, he would have told them likewise.* A wise man will speak after

this manner : but he is void of discretion, who, when he findeth that false rumours and tales are spread of him, presently taketh on & crieth out, *I will handle such slanderous rascalls in their kind. Do they report this of me? I will make them repent their words, and eat their sayings. I will set their manners upon the rack. I will quit them with the like sawce.* How now, oh my Christian friend! this lesson is not taught in the School of Patience.

Serius relateth a storie of one Aldegundis, a Virgin of royall descent, who was studious to exercise piety & all virtue from her tender years. It was told her by some that there went an ill report of her, which caused many to be ill affected to her. At which news the Virgin at first was mainly grieved and sorely perplexed : but ruminating and seriously meditating of this in her mind, she thus resolved and took courage to herself ; *Why should I thus trouble myself at the prattling envy of malevolous spirits? Why am I cast down at a few vain words of wicked*

wicked men? My spouse and judge is in the heavens: why then do I so regard the world? How can I be ready to lay down my life for Christ Jesus, whenas I cannot for his sake digest as yet quietly a small company of reprochfull words? Patience conquereth all things. I shall enjoy the reward in heaven; they, unlesse they repent, their punishment in hell. I shall conquer by patience. From that time forward this pious Virgin grew to such an high degree of patience, that she desired her heavenly spouse to deal harsher with her. Now, said she, sweet Jesus, I am not ignorant of thy wise dealing with thy dearest children. I know for certain that thou dost chastise every sonne whom thou receivest. Subject thy poore handmaid to sharper scourges. Purge, correct me, oh my Lord, with injuries, sorrows, and diseases. It shall be sweet for me to suffer here, so that I may be free from those eternall sufferings. Nor were her requests in vain: For God did grant her her hearts desire. A while after a gangrene strook her breast, and spread it self

self through her whole body. This was her harvest-time of suffering till her death.

Wherefore let us learn to bear these scourges of the tongue with a Spartane, nay rather with a Christian fortitude. He will scarce bear blows for Christ which will not quietly put up and digest ill words.

*Psal.* 113.  
6.

Let every one say to himself, *The Lord is my helper: I will not fear what man doth unto me.* St Augustine sealing this, saith, *If thou art excepted from the blows, thou art excepted from the number of sons.*

#### V. Bags or Sacks.

These denote an heap of evils: from which notwithstanding or Time or Death quitteth the bond-man. This is amongst the Japonians an horrible kind of torment, not unknown to the poore Christians. The parties condemned to this kind of torture are put into a bag up to the neck, and are left solitary alone under the open heaven certain dayes and nights, to be the object of all injuries that fall from above:

Here

*Vide Nic.  
Trigant.  
Triumph.  
apud Japoni-  
cos. p. 198,  
199, 202.*

Here famine, thirst, heat and cold and want of sleep do miserably torment these parties: So that this kind of torment consisted of variety of punishments.

These Sacks are frequent and usuall punishments in the School of Patience. For daily are there such various calamities that oppresse and beset a man, and lie with such a constant and continued pressure on his shoulders, that he seemeth to himself to be hemmed and girt in on all sides, so that he is as it were in a Sack, or in the barrel of Regulus. This Marcus Attilius Regulus, the eminent pattern of faithfulness and patience, the glorie of the first Carthaginian warre, gave himself up to his enemies, that he might keep his promise faithfully. They took this Marcus Regulus, and having first cut off his eye-lids cast him into a barrel made on purpose, which was driven full of sharp nails round about, the points standing forth on the inside: The nails pierced his skin: and which way soever he bended his wearied body, he got nothing but fresh

*Senec. De  
provid. c. 3.  
Valer. l. 9.  
c. 2.  
Paul's al-  
ter Gell.  
l. 16. No. 8.  
Att. 4. 4.*

fresh wounds: and his eyes were alwayes kept waking. So they killed this most valiant Romane with watching and perpetuated universall torments. An horrible kind of torment, which may be not unfitly called a *short Hell*.

And many men now are as this Regulus. For we are often brought into such straits that we seem to be inclosed in Regulus his barrel; we are so galled on all sides, and so destitute and void of all comfort. Nothing appeareth to us but a wide, large, deep, boisterous, roring sea; grief and horreur like mighty waves encompassing us on every side. This barrel is a narrow house, but a clear symbol of a manifold miserie. Often are we inclosed in this narrow prison, that which way soever we turn our selves we meet with none but tormentours.

1. Kin. 22.  
27.

When as Michaiah did prophesie, and pleased not king Ahab, the wicked king commanded that he should be put in the prison-house, and fed with the bread of affliction & water of affliction. Here Michaiah

was



was in the *Sack* : for he was not onely held a false prophet, but he was in bonds, afflicted with hunger and thirst, and prosecuted with mockings. This it is to be in the *Sack*.

That holy king David went a long time wearing this sackcloth as a garment, crying out that *his soul was troubled within him*. And though he thought to have put on joyfull meditations, and to dispell those thick clouds of darknesse, yet his sorrows returned and were renewed ; so that his soul was still heavy as before : *One deep called upon another*, and storms beset him round : one upon another assaulted him ; one miserie in the neck of another. *All Gods waves and all his storms passed over him*. The whole heaven was in arms against him : he could not find any rest. One warre begot another. Enemies everywhere, and dangers, troubles, and losses : On every side was a plentiful harvest of evils. Behold now how this kingly Prophet was infolded !

Even

Even the best and most holy men have been thus used, thus included. For they not onely feel evils, but do observe the hazards which wait on them; they think of the troubles of their mind; they know the sleights of the devil which he layeth for them; they fear lest they should lose Gods favour, and have him for their adversarie. Whenas therefore they are for a while destitute of Gods comfort, they fear likewise lest they should lose his favour. And so by this means they are invironed with a world of perplexities. Here-upon king David complaineth in tears, *Θ God, thou hast cast us out; thou hast scattered and destroyed us. Thou hast shewed thy people heavy things: Thou hast made us to drink of the wine of giddinesse. Thou hast, O Lord, given us wormwood out of thy storehouse to drink. Oh most sharp and bitter potion!*

*Psal. 60.  
1, 3.*

Ezekiel uttereth himself in the like terms: *when destruction cometh, they shall seek for peace, and shall not have it. Calamity shall come upon calamity, and rumour upon rumour.*

*Ezek. 7. 28,  
26.*

*mour.* One misery shall spring from another : nowhere shall they find rest or quietnesse. What is this but to be in the *Sack*? Job for certain, if any man was ever in, was up to the neck, nay, over head and ears.

*His archers compasse me about. He hath broken me with one breaking upon another. I was in wealth, but he hath brought me to nought. He hath taken me by the neck, and beaten, and set me as a mark for himself. I have sowed sack-cloth upon my skin, &c.* Surely this famous patient man was fast in this *Sack*, and truly shewed how much he had profited in this school. He was now rather to be reckoned a master then a student or scholar in it.

Whoever is pressed with this heap of miseries, and groneth in this sack, let him keep these two things fixed in his mind. First, let him know for certain that there is a place which he must be put into in this School, called *Hell*. And it is usuall with God to send his schelars down thither. This is no new thing or strange practice, but rather a signe of

Job 16. 12.  
13, 14, 15.

Tobit. 13.

21

of Gods favour, and a means to get a large recompense. But this hell is not for ever, nor this Sack alwayes to be put on, and worn for ever. *For it is the Lord that casteth down to hell, and bringeth back again.* Secondly, God willeth that we should lift up our hope and confidence to him, even then when the case seemeth to be most forlorn and desperate with us. The one and fortith psalme beareth this inscription, *A psalm to give instruction committed to the sonnes of Korah:* It doth teach them then to hope most courageously whenas no hope can almost shew it self. Hence oftner then once or twice he placeth these words in two psalmes, *still trust and hope in God.* Why art thou so wasted and consumed with vain frettings? why art thou so tormented with the fear of things to come? why tremblest thou so at every blast of wind? *Hope still in God; Oh man of small hope, still trust in God:* For this hope can never deceive thee nor be deceived.

Philo Judeus, when he with many

ny other of the Jews was accused by Apion to Caius Cesar Caligula, because they had not given divine honour or worship to him, and when as he was cast out from the court, he spoke thus to his fellows, *It becometh us to be valourous and courageous, though Caius be offended at us: for of necessitie, when humane helps fail, Divine protection assisteth us.* But if Gods help seemeth to come slowly, then let us imitate that worthy method which Jehoshaphat hath set for us; Let us go and pray to God when we are ignorant what we ought to do: we have yet this refuge left us, to direct our eyes with our hearts up to God. In which case we may learn of the dog an excellent course, who croucheth, coucheth, licketh and fawneth and whineth untill his master giveth him something: so we being shut up in this *Sack*, encompassed with miseries, do often seriously sollicite the Divine help, untill we enjoy it. Do men fail to help? as Philo speaketh, *Certainly God will not.* When the time shall come that all of us shall

*Euseb. l. 2.  
Eccles Hist.  
c. 5.*

*1. Chron.  
10. 12.*

shall see the period and utmost date of our lives, we shall then confesse, as once Themistocles did, *we had perished, O children, if we had not perished* Even shipwrack it self hath preserved some, who for certain would have been cast away if they had not been cast away. Wherefore let us be of good cheer, and pluck up a good heart. Let us esteem it a pleasure even to be in this Sack for Christs sake. Shortly every one will, being blessed, sing that lesson,

*Psal. 50. 12*

*Thou hast turned my mourning into joy: Thou hast loosed my sack, and girded me with gladnesse.*

## CHAP. VI.

*What faults are especially to be avoyded in this School.*

*LaB. 1. 4.  
c. 7.*

**O**Ne told Bion the Philosopher, that he had a youth whom, though he fain would, yet he could not bring unto due discipline. To whom Bion replied, *My good friend, cease to wonder at that: that Youth is like tender soft cheese, which will*  
not

not be caught up with books. By which saying he wisely intimated, That children too tenderly educated were unfit for the strict study of Philosophy. Old cheese hath more faults then one; but new and young aboundeth with many: To which many scholars may not unfitly be compared. For in a great company of scholars you may find some that flow over with vices, and are made up of craft and fallacies; who know nothing so well as to deceive. Let the master be an Argus, made up all of eyes, yet will he never be able to find out all their starting-holes. It is an hard task to reckon up all the faults of scholars: Therefore I will be compendious, and bring some of the chief of them unto heads. There be eight grosse faults amongst scholars in schools; which too many scholars likewise in this our *School of Patience* stand guilty of: They are numbred;

1. To forget what they have learned.
2. To prate and tell tales.
3. Not

3. Not to have a care to their writings.
4. To play truants, or to be absent without cause.
5. To quarrel, or to strike their fellows.
6. To paint, sleep, or trifle away the time while they should reade grave aubours.
7. To feigne themselves sick.
8. To lie, or to mutter when they are corrected.

These eight are hainous faults, at no hand to be suffered in this School of Patience. Now we will briefly handle them, that scholars may the better take heed of them.

The first fault in schools is, *To forget what they have learned*; or, *to dissemble that they know*. The master he usually saith, *Recita, puer, recita*; Repeat it, boy, repeat it. But the dullard beginneth to mumble, *I know it not*: or blockishly to begin and stick at the third word, or to look on his book by stealth, or to misse some part and corrupt the rest. This is the first fault.

Thom. de  
Kemp. lib. 3.  
6. 3.

Thomas de Kempis, that worthy  
writer,



writer, bringeth our Saviour Christ thus speaking, *I use to visit my scholars two manner of wayes, either by tentation or consolation. And I reade dayly two lectures to them; in one chiding their faults, in the other exhorting them to increase in grace.* This doth our blessed Lord. But when are these lectures to be repeated or rehearsed? At night especially, when every one is bound to examine his own conscience. Here now the master commandeth, *Repeat, repeat; In what degree or measure are you bettered? what virtue or grace have you learned to day? what faults have you this day corrected and amended? what sin have you striven to cashier and dismiss? Rehearse; now repeat; rub up your memory well.*

It is not onely the office of religious men but of all others also, to recollect and remember their words, actions, and dayly thoughts. This Anneus Seneca, this Publius Sextus, this others have done, onely led thereunto by the light and dictate of reason. This most holy men

men have taught us by their example ; this now is the dayly custome of pious men, diligently to make inquisition into themselves, and to search and prie into all the secrets of the conscience. And truly reason dictateth thus much to us ; first to appease God whom we have offended in the day before we give our eyes any rest or our eye-lids any slumber ; that if our beds should be our graves, and death ( which is alwayes most uncertain ) should seise upon us in our sleep , that then we should not be thrust into eternall death. And how consonant and agreeable is it to reason, once every day to give thanks to our Creatour for blessings received, to ask pardon for sinnes committed, to determine and resolve for time to come that our thoughts, our words, our actions shall be more wary, more upright, more chaste and holy ! He is rather a beast then a man who carelessly neglecteth these duties, and layeth himself down in his bed of down when as yet not so much as by any one pious or devout ex-  
po-

postulation, meditation or ejaculation he hath endeavoured to reconcile himself to the great God of heaven and earth. Therefore now, O my good Christian, repeat, repeat: examine well thy conscience for the day past. He forgetteth what was read to him who sleepeth before he prayeth.

But perhaps the scholar doth indeed rehearse, but ill, skipping his words, or speaking them by halves. This they do who, though they have some inspections into their consciences, and do pray, yet they are full of other thoughts: so they do onely speak half words and imperfect to God. Some repeat the Lords prayer after this fashion: *Our Father which art in heaven*: yet their minds in the interim are they not either in the kitchen, cellar, or barn? *Hallowed be thy name*: but their minds are saying, How have I been despised this last week? *Thy kingdome come*: wonderfull! and yet no appearance of peace in their hearts! *Thy will be done in earth as it is in heaven*: We are mi-

serably tormented with povertie: If we were richer, we should do well enough: but now we are cast away and despised.

O Christians, what manner of prayer is this? This is to speak you know not what; this is to forget what you have learned; this is to make an ill rehearfall. But he who prayeth ill can never bear the crosse well. Look with me a little upon that most impious but at last penitent king Manassch; who *when he was in tribulation prayed to the Lord his God, and humbled himself greatly before the Lord God of his fathers, and prayed earnestly unto him.* This, this is that which God would have, to be prayed unto earnestly, intensively, devoutly and humbly.

2. CHRON.  
33. 12.

2.

The second fault in schools is, To prate and talk idly. What is this, but basely to beg some poore crums of comfort, some flashes of delights from the creatures; and to fill the ears of those men with vain complaints, from whom thou canst neither expect counsel nor comfort. He is an unskilfull begger, and no  
ways

wayes master; of his art, who onely wandereth to and seeketh out for poore cottages. What good gifts can he thence hope for? Here dwelleth the goddesse Penury, and all her subjects are but mere vassalized mendicants. Now it is ridiculous and absurd to beg of beggers. Go unto, O my begger, go unto rich mens turrets: here call, and cry, and crave. One rich house onely is able to give thee a larger benevolence then an hundred cottages of the beggerly tribe. No otherwise do they erre and mistake grievously who dream and conceit to themselves to remove and take away afflictions and calamities by vain pleasures and failing pastime. When they are ill, they get companions to them, they appoint feasts and merry meetings, they frequent banquets and dances, they passe away the time in pleasant walkings, or else in playes and sports, they waste their precious houres in most barren and frivolous discourses, they intend and purpose journeys as unnecessary as they are in consequence uncomfortable.

table. O wretches ! what matter is it whether a sick man lie in a bed of wood or of gold ? wheresoever he is removed he carrieth his disease with him. The foundation of a quiet mind is, *Not to rejoyce in vanity*. Such mirth cannot satisfie the soul, nor remove maladies. It is too light to take off so great a burden. It is both fading and troublesome pleasure ; if it doth any thing, it rather aggravateth then diminisheth the affliction. As he sung,

Hor. l. 2.  
Ode 16.

*Non enim gaze, neque consularis  
Summovet licitor miseros tumultus  
Mentis, & curas laqueata circum  
lecta volantes.*

'T is not wealth nor office high  
That cures the minds malady,  
Or deep settled cares that fly  
within the mind.

Solid comfort hath its issue from a good conscience. For it is not travel or change of place that can shake off the trouble and disquietnesse of the heart. The mind must be

be changed, not the place. Whither soever we shall come our guilty sins will bring up the rear at night, and dog us at the heels all day. Socrates saith the same to one that complained in this kind, thus, *Why wondrest thou that thy travels do not profit thee, when as thou carriest thy self about with thee? The same cause doth yet presse along with thee which at first expelled thee. What can the strangeness of countreys benefit thee? what the knowledge of towns or cities? such boasting is in vain. Thou dost enquire, why flight helpeth thee not. Thou fliest with thy self. Lay aside that burden of the mind; else no place will please thee. Thou must resolve to live well everywhere: and to live well is to have been everywhere.* Sen. Epist. 28.

So then grief and sorrow by these delights may be lulled for a while asleep, and be still; but in a short space it will rise up the fiercer, and sting the sharper for that little intermission. Job seemed to dislike such vain comfort: *I have,* saith he, *ofttimes heard such things. Miserable* Job 16.2.

*Job 16.2. rable comforters are ye all. The same may be said of all created delights ; Miserable comforters are they all. Why do we therefore feed our selves with such vain discourses, such idle prattling ? Why do we implore the aid and help of created substances ? Behold, our great Creatour, above all these, offering himself to be our*  
*Isai 51.12. comforter ; I, even I, my self, will*  
*Matth. 11. 23. comfort you. Come unto me all ye that are weary and heavy laden, and I will refresh you.* Let us therefore let such empty comforts be gone, if we be wise (say, that we may be wise) and endeavour with might and main that *Patience may have her perfect work.*

3. The third fault in this school is, Not to have a care of writing exercises. In this regard heare the exhortation of a carefull father to his sonne:

*Juven.  
Sat. 14.  
v. 192.*

*Scribe puer, vigila, causas age, per-  
lege rubras Majorum leges—*

Write, write, my child, be watch-  
full: give good heed,

The ancient volumes of the fa-  
thers read.

Now



Now what other thing is meant by this account of writing to be given in due time but premeditation? The mind is to be instructed and prepared against future occasions, lest an unlooked-for casualtie may oppress us unprepared with its excessive weight. Seneca adviseth prudently in this case; *Let the soul be fitted for difficulties during the time of prosperitie. The souldier practiseth himself before the enemy forceth him, casteth up a trench, and toileth in a labour that for the present is needlesse; that so he may have experience against need: whom thou wouldst not have to fail in the act, train him beforehand. Let not calamity catch us unprovided.*

The three apostles at the mount of Olives were by their Master checked not with a single reprehension. Why? what was the matter? They thought their cause was to be decided by the sword, whenas they should have been quiet; they fled, whenas they should have stayed; they slept, when they should have watched; they snorted, when they

Matth. 26.  
41.

should have prayed; they had not fitted themselves for future accidents, though our blessed Saviour had often foretold them, *Watch and pray, lest ye enter into temptation: The spirit indeed is willing, but the flesh is weak.* But they neither did watch nor pray. So a sudden whirlwind snatcheth the unprepared.

The sonne of Sirach doth highly commend this premeditation; *Oh my sonne, when thou approachest to the service of God; keep righteousness, and fear thou: and prepare thy soul for temptation.* Unlooked for calamities fall heavy; and the strangeness addeth to the grief. That cometh gently which we have long looked for. Therefore nothing should come unexpected; but our mind should be ever fitted beforehand for whatsoever can befall; and we ought not so much to think what is wont to be done, as what may and can be done.

Let the mind therefore be framed to understand and to bear its lot: and let every man for certain know that what hath hapned to another may

may chance to him. Take this therefore before into thy meditation, whoever thou be that either art or wouldst be a scholar in this school, That thou must suffer many things. But what, will any man wonder to see one cold in winters? or sick at sea? jogged in a chariot? or dusty and durtie in miery way? Preparation addeth fortitude to the mind that suffereth.

But there are some disciples or scholars in this school who give an account of their writings, but not truly. Whatever writing they present to their master, they write it from others. The practice is usuall among Christians. There are some such constant patrones to their own idlenesse and sloth, that when they are admonished or corrected, their common objection is, *why am I whipt more then another? this boy, and that boy, and a third did no otherwise then I did?* He will not endure such language; nor he will not be mocked; nor sleepeth he alone; and all these dare oppose their master, neither do they cry mercy, nor ask pardon:

don: why is not the same lawfull for me that is for him or them? why must my condition and punishment be more grievous then others? O he upon such arguments! oh most naughtily writ! do we so indeed copy out others mens manners, and expresse ours by theirs? Thus we compose and frame our selves after ill patterns, and account it pleasant to perish with company. O men worthy to be laughed at! What patronage can other mens faults afford to our impatience? We have far more excellent examples of ancient holinesse and piety, which we may imitate. Saint Paul

*Phil. 3. 17,* inviteth us, Brethren, be followers of mee: and look on them that walk so as ye have us for an example. For many walk, of whom I have told you often, and now tell you weeping, that they are the enemies of the crosse of Christ, whose end is damnation. Their destruction is therefore to be thought on before: and those nobler patterns of piety are to be followed.

4.

The fourth fault is, To play truant

ant and to keep from school. What is this, but to fly from and shunne afflictions by any unlawfull wayes and means? It is lawfull to cure diseases; but it must be done by lawfull remedies. It is allowed to get out of povertie; but it must not be done with cozenage and fraud, or the prejudice of other men. It is just to defend ones honour and dignitie; but it is ill if it be done either with impatience or pride. It often cometh to passe that boyes run out of school for fear of the rod, and leave their clokes in their masters hands: So many do defend their titles & dignities, but they lose their habits of humilitie and patience. O my too proud Christian, how much more advisedly had it been done, to have lost some of thy esteem, and still retained thy humilitie!

Saint Peter exhorteth us, *Dearly beloved, think it not strange concerning the fiery triall, which is among you to prove you, as though some strange thing was come unto you; but rejoyce inasmuch as ye are partakers of Christs sufferings: that when his*

1. Pet. 4. 12

his

his glory shall appear ye may be glad and rejoyce. He admonisheth this one thing, When affliction shall be fiery, not to think it strange, and so to run from the School of Patience somewhither else : for afflictions are not avoyded by flying or running away. Which that holy writer doth teach us : *Many, saith he, do seek to flie from tentations and tri- als, and do fall deeper into them. we cannot conquer by flight alone : but by patience and sanctified humilitie we become stronger then all our enemies.* Therefore Saint Augustine saith, *He which seeketh not his own, but the things of Jesus Christ, endureth labour paticntly, and expecteth the promises faithfully. His heart is prepared to trust in the Lord; neither is he struck in pieces with any assaults.*

Thom. de  
Kemp.  
l. 1. Delmit.  
c. 13.

Aug. in  
Psal 3. post  
med. p. 532

That is worst of all in this state and condition, whenas wizards and conjurers are sought to for remedie in sicknesse, when enchantments by verses are used, when witchery is used for devotion, and magick vanities in stead of prayers. Nor truly  
is

is this any thing else but under a colourable vizard of honesty to make the devil your Physician.

Elijah the Prophet spoke it to the face of Ahaziah that wicked King, *Thus saith the Lord, Because thou hast sent messengers to enquire of Beel-zebub the God of Ekron, as if there had been no God in Israel to enquire of his word, therefore thou shalt not come down off the bed on which thou art gone up; but shalt die the death: Most justly: and so he did dye there: A punishment fit for him who thought to get his health by incantations and charms.* St Augustine said excellently, *where man is sick, and God the Physician, it is a great token both of godlinesse* <sup>Aug. in Psal. 147.</sup> *and health.* <sup>pag. 699.</sup>

The fifth fault is, To quarrel with or to strike ones fellows. This is a common fault in schools, to salute one another with blows. For this usually is the epilogue or conclusion of brawlings, To confirm words with blows. How often are these phrases heard amongst them, *O most wicked deceiver, thou art the* 5. *cause*

*cause that I was thus beaten. You shall be requited for your labour: believe it, I will pay you for it.* The roots of all these vices sprang from Adam; To purge himself by accusing others; To turn over all the blame from himself and with politick words lay it upon anothers shoulders.

Fighting is alwayes at hand to an impatient man: nor doth he ever want arguments to draw on strife and quarrels. Often very light things anger us deeply; even such as provoke boyes to fall out. How bitter and sharp are we for the least and slightest occasions? Perhaps our servant is not quick enough; our table is not handsomely ordered; or an old coat is torn a little: O how we lanch forth for this into anger and impatiencie! Perhaps some man cougheth or sneezeth; or a fly is not nimbly chased away; or a key falleth out of our servants hands; or a doore is too hastily clapped to: O how any of these fretteth us! what wasps we are in these cases! But I wonder  
how



how we should be able to bear reproches and curses, when the creaking of a doore-hinge doth so offend us ; and how should we indure hunger, or thirst, whose stomachs are so highly offended with a little potsetten broth burnt to the bottom ? A mind ill-affected will find matter of offense in the least things ; so that the very salutes, the countenances, the silence, the laughter, the questions of some men have sometimes been most haynously taken. It is certain, touch a galled horse, and he will kick.

Nor doth our impatience stay here ; but we quarrel with the rain and with the heavens : nay, so impatient are we that we dare accuse their Lord. Now we complain of too much rain ; now the cold is too sharp ; anon the heat is too violent ; now winter is too busie : nor do we consider how they obey their appointed laws. We think too highly of our selves, and advance our thoughts too too proudly, to suppose the established course of heaven should be altered for our distemperatures.

ratures. None of all these come for our hurt : nay contrariwise they are all for our good and health. So in vain we quarrel with the air, if it be not clear for us. We as vainly blame the earth, if it beareth not fruits. How angry are we with the poore creatures, if they be not at our beck ? How vainly, and no lesse simply, do we blame others, when our selves are in fault ? How commonly are these words shot out, *That knave, that thief, that most wicked wretch, that ever went on two legs hath done this evil and despite to me : he hath wrought this unhappy and dismall accident : I took my utter baine from his counsel!*

O how ignorant are we of the truth ! Every man is his own weaver to frame his own web of misery ; his own smith, and the forger of his own fortunes : Therefore let every one impute his fault, not to others, but to himself. To such sort of men Epictetus answereth ; *He is an unskilfull man that accuseth others for his calamities : But he that accuseth himself doth begin to learn : but he*

*Epictet. l. 1.  
Enchirid.*

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he who neither blameth others nor himself, is a right scholar. The accusation of ones self is an excellent virtue, but very rare and seldome used.

The sixth fault is, To scribble, to sleep, to trifle away the time with toys, to be peeping out at windows It is the property of school-boys to love to play at cockall, and to delight in nuts, and babies, and such pretie foolish knacks, and even to cry when they are bereaved of them. This is a great fault in this School of Patience, to love so eagerly unstable and fading things. Hence come so many tears and griefs of all kinds. Most truly hath Saint Gregory spoke it, *We never forgo any thing willingly but what we possesse and enjoy inaffectionately.* Job may be said to have forgotten all his substance, his children, nay himself; he was so miserably tormented with dolorous ulcers: yet nevertheless, being as it were at deaths doore, he chanteth it comfortably, *As the Lord pleased so it come to passe: The name of the Lord*

6.

Greg. l. i.  
Mor. c. 3.  
med.

Lord be prayed. Saint Gregory saith  
*612. ibid.* He parted with all with a willing  
 mind which he possessed without in-  
 ordinate delight.

*Aug. Serm.  
 105. De  
 Temp. p.  
 294.*

Of this very point Saint Augu-  
 stine very worthily thus; A ju-  
 man shipwrackt escapeth rich and  
 naked. Of such wealth was holy Jo-  
 well furnished. Nothing remained in  
 his house; all was lost in a trice, in  
 which he seemed to be rich: in a  
 short time he sate as a begger on the  
 dunghill, full of sores from the crown  
 of the head to the sole of the foot  
 what could seem more miserable than  
 such misery? what more happy than  
 such inward felicitie? He had lost  
 all those things which God had gi-  
 ven him: but then he possessed him  
 who gave him all things, even God  
 O rotten putrid worm! and yet how  
 sound! O fearfully ulcerous! and yet  
 how beautifull! O how wounded  
 and stricken! yet how solidly heal-  
 thy! O how seemingly disconsolate  
 on the dunghill! and yet glorious  
 reigning in heaven! If we love, let  
 us imitate: that we may follow him  
 let us labour. He helpeth the com-

batant

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balant, who proclaimed the battel.  
But where had this Champion such  
a treble-fortified breast-plate? from  
whence was he furnished with such  
an heroick patience? He lost without  
sorrow what he possessed without  
rich and love. He felt some griefs, but he  
easily bore them. He loved his pos-  
sessions, but moderately and order-  
ly. He enjoyed his children, his  
wife, his wealth; yet so as he knew  
he should not alwaies possesse them,  
neither should be the more misera-  
ble when they should be taken from  
him.

This is the heaviest task and bur-  
den of all, To use and enjoy earth-  
ly blessings, and yet not to dote  
upon and love them beyond mea-  
sure. Therefore the Psalmist crieth  
out, *Set not your hearts upon them.* *Ps. l. 62.*  
All the goods of mortals are mor-  
tall. Whatsoever it is that you are  
entitled Lords of, it is with you, it  
is not yours. Nothing is firm, e-  
ternall and uncorruptible that sick,  
weak and corruptible men possesse.  
It will as necessarily perish as thou  
must necessarily lose it. And this,  
if

if we understand, is a great comfort. To lose that indifferently which must perish necessarily. What help therefore shall we find against these losses? Not to love them too dearly, because they must be lost. *Set not your heart upon them.* Let the soul, the image of God, lift up itself above humane felicities: Let it not cast away it self for those things which are without it self. Let us know, that it cometh of a more noble and divine stock, then to be enamoured of fading and perishing things. O vain men! we pursue fair and delicious things: we love puppets and toys: and when these gawds and bables are snatched from us, O how earnestly do we in tears lament the losse! we part with them in grief because we loved them in chief. Let us love these trifles lesse while we have them, and so we shall grieve lesse at their departure. We ought dayly to curb and restrain this exorbitancy of affection: and as king Tarquinius walking in his garden with his staff whipped off the tops and heads of the

the highest flowers, so must we cut  
off these rising affections as soon as  
they begin to put up head and ap-  
pear. The way to grieve lesse is to  
love lesse.

The seventh fault of scholars is,  
To counterfeit themselves sick. It is  
an usuall practice amongst school-  
boyes, rather to feigne themselves ill  
then to labour well. Saint Au-

gustine being angry at the faults of  
his youth, and lamenting them,  
saith, TANTILLUS PUER, ET TAN-

PERISHINGUS PECCATOR! How small a  
room was I, and yet how great a

when I was a boy, I played at  
all, and by that I was hindred from  
learning. And I offended often in  
doing against the precepts of my

parents. Aulus Perſius being a boy,  
whenas he had forgotten what his  
master had read to him, would an-

int his eyes, and feigne that he  
was troubled with pearls in them;  
he confesseth the craft himself;

Sape oculos memini, tangebam par-  
vus olivo,

Grandia si nollem morituri verba  
Catonis Discere. —

7.

Aug. l. 1.  
conf. 9.  
10, 11.

Argemare.

I often did anoint my eyes,  
When I would Cato's rules de-  
spise.

Boyes feigne many excuses to kee-  
from school. When they have play-  
ed truants, they are well fur-  
nished with tales to baffle their Ma-  
ster. A Master once asking a boy  
why he came so late to prayers,  
answered, *I stayed but to take  
breakfast.* Presently his Master re-  
plied, *Go now, and look for the  
birch.* Nothing is more prom-  
with boyes then to alledge idle ex-  
cuses to hide their faults: *I was ill,  
I was not suffered to come; I could  
not come;* and a thousand such.

Jonah the Prophet was command-  
ed to go to Nineveh to preach,  
work the city to repentance. But  
Jonah began to make himself  
to disregard the injunction, to bend  
his journey another way, to decline  
Nineveh, to take a contrary ve-  
age by sea, to do any thing rather  
then preach. He was a Scholar  
had not yet learned obedience, and  
that too easily credited his own per-  
suasions, believing that he was not



able to do that which he could do well enough if he would. But the sea raging, and the winds domineering, Jonah had a new School-master sent him from the bottom of the sea, a great Whale, to tutour him better, and make him to know that he was able to do that which he thought he was not. Ah my Jonah, what a distance is there betwixt *Not to be willing*, and *Not to be able*? How often shall you heare that sluggards phrase, *I cannot do that which you urge upon me*: oh! *I cannot*! Fasting is a burden beyond my strength: my stomach will not away with hunger. I am not a match for such strong labours. I cannot forgo my old customes. I cannot be without these things which I have alwayes had: why trouble you me so? *I cannot*. Such language as this is banished the *School of Patience*. Heare a scholar generously crying out, OMNIA POSSUM: *I can do Phil. 4. 13* all things, but by what means? through Christ who strengtheneth me. The sonnes of Zebedee answered most courageously to that question which

Matth. 20.  
21.

which our Saviour proposed to them concerning their drinking of the bitter cup, *We can, Lord*. But we answer clean contrary, when Patience hath any work to be done, as idle-bees, *We cannot, oh we cannot*. And hence is it that we never solidly do learn this virtue of patience. Being too indulgent to our selves, too too credulous and suspicious of our own weaknesse, we presently cry out, *We cannot*. Why, try but thy own power, put thy strength to it, do what thou canst, endeavour to the utmost. Nothing is more absurd in this school, then when any difficulties do oppose themselves, to answer, *I cannot do it*. *I can do all things*, crieth that divine Saint Paul. *We can*, answer those two Apostles. A true lover never answereth, *I will not, I cannot*. If love be true, it is willing to do any thing; else it is not true.

8. The eighth fault is, To lie, or to mutter after correction. These are capitall offenses in schools, and not to be passed over without whipping. Now what in the Grammar-school lying

Lying is, the same in the *School of Patience* is Impatience. For as a lie denieth what is to be affirmed, or affirmeth what is to be denied, calling that white which is black; so impatience maketh of a light trouble an heavy one, and of an heavy one an intolerable one. Now from hence ariseth all impatience, where a man believeth that he suffereth too much, that he endures intolerable burdens, that he is vexed & tormented without desert. So doth iniquitie speak lies. *How much more rightly, if any man be afflicted, may he argue thus with himself, what sayest thou, O impatient man? hast thou entred thy name into the School of Patience, and yet when thou sufferest any thing, wilt thou exclaim that thou sufferest without fault? Away with such speeches! whatever thou sufferest thou deservest an hundred, six hundred, a thousand times more. How wouldst thou endure fire and flame, if thou startle at a few coles? Friend, God doth thee no wrong: take that which is thine own: Suffer what God hath enjoyned thee. Art thou guiltlesse and innocent,*

*Psalm 27. 12.*

K                      that

that thou blamest thy heavenly Father for vexing thee more then is equall? Ah fond man, how largely and foolishly dost thou flatter thy self? Whenas thou art a wolf, thy own credulitie perswadeth thee thou art a lamb. Hence come these unfavoury speeches; *why do all these storms beat upon and against me alone? what is my transgression? what have I done? I wonder.* If thou wilt heare me patiently, I will tell thee. Why complainest thou so, and doublest thy exclamation with such eagernesse? *what have I done!* Tell me, I pray thee; And what had Jesus Christ done? and what had his mother done, that a sword of sorrow should pierce her? Saint Peter and Saint Paul, what had they done? So many hundred thousands of holy martyrs, what had they done? So many holy religious men burdened with such slanders and revilings, what had they done? And canst thou still mutter, *what have I done?* How much justlier mayest thou say with that repentant crucified thief, *We are indeed righteously*

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teously here, for we receive things  
worthy of that we have done! Let  
not us think otherwise. Are we  
punished and visited with any affli-  
ction? Let us not so much regard  
what things we suffer as what evils  
we have committed. If that we  
would be impartiall judges, we  
would perswade our selves first,  
That none of us are free from di-  
verse offenses. But hence springeth  
all our anger, that we vainly think,  
*we have not sinned, or we have done  
nothing, or nothing so much.* Nay,  
but we will confesse nothing. We  
storm and chafe and fret when we  
are chastised with any admonition  
or reproof; whenas even at that  
time we do sinne, by adding arro-  
gancy, excuses and contumacy to  
our ill deeds. For, as Fabius said,  
CULPAM ADMISSAM EXCUSARE,  
ALTERA CULPA EST, *The excu-  
sation of the first fault maketh a se-  
cond.* A good man rejoyceth at ad-  
monishments: but he is wicked and  
evil that hateth his monitour and re-  
prover. But who is he that can say  
he hath kept the whole law unbroke-

Gen. 44. 3.  
Ge.

ken in all points and circumstances? We are often punished in a cause in which we are guiltlesse, for a former cause in which we have been guiltie. The brethren of Joseph the Viceroy of Egypt were guiltlesse, when they were committed to prison after they had been pursued for the silver-cup which it was pretended they had stolen. What shall we say here? If we speak onely of the cup, they were altogether innocent. But there is more in it then so: there is something else in the wind. They had committed a farre greater theft then that before: for they had not stolen a cup, but even their own brother Joseph away from their own father. This theft was committed above twentie years before; but now at last it must be punished. The same cometh to passe to many others. Let us therefore love the truth; and whatever we suffer, let us with Josephs brethren say, *we deserve to suffer, because we have sinned: therefore is this trouble come upon us.* He loved truth who said, *I will bear the wrath of the Lord.*

Gen. 41. 2.

Mat. 7. 9.

Lord, because I have sinned against him. But those that suppose themselves guiltlesse, and not to have deserved such hard usage, purchase this onely by their murmuring, to have their punishments doubled: As when a scholar grumbleth after his whipping, he is called forth and whipped again. Let us therefore willingly acknowledge our own guiltines, whatever calamities and injuries we suffer. *Let us bear the anger of the Lord: for we have sinned.* Whoever will be a scholar in this *School of Patience*, whatever he suffereth let him learn to say, *I worthily do receive according to my deeds.* This it is truly to profit, *Not to deny ourselves to deserve the worst of injuries.*

K 3      Reader,

**R** Eader, the former Picture represented to thy view Patience standing on a pile of Crosses, and thence lessoning her scholars. Here she A sitteth, and listneth and looketh unto the Angel above : who with his left hand reacheth out towards her B a wreath of thorns destilling drops of bloud ( a fit shower for this plant of Patience ) and in his right holdeth a C royall Sceptre and an imperiall Diademe ; but these in the second place, and further off. We must passe through thorns to thrones ; first suffer with Christ, then reigne.

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In due season we shall reape, if  
 we faint not. Gal: 6. 9.





## The second Part of the *School of Patience.*

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### CHAP. I.

*Affliction teacheth Fortitude and  
Faithfulness.*

**W**E have declared what  
sorts of punishments  
the School of Patience  
doth use. To wit, it  
is shewed what sorts  
of afflictions God useth to lay up-  
on men while they are conversant  
in this vale of tears. This we have  
already performed. Now we must  
shew what doctrine or lessons may  
be learned out of afflictions, as out  
of books ; what emolument and  
profit issueth from them, what vir-  
tues chiefly spring from adverse dis-  
asters. For in truth we grow wise  
by evils; Prosperity besotteth us.

The

Part 2.

The two first that shew themselves to be exercised and imployed out of this Quire are FORTITUDE and FAITHFULNESSE: And how these two virtues are better learned by harsh and adverse occurrences then by fair and prosperous successes shall now be proved.

First, there is a great deal of difference betwixt the education of children under a wise and prudent father and under an indulgent and cockering mother. The fathers language is, *To school, boy, to school.* And when he returneth from school, his father putteth him to it again, *Repeat what you have learned; get it well by heart: exercise your memory. Vary it by severall phrases: for I shortly intend to make triall of your parts, how well you have profited.* And when the youth being examined and asked questions beginneth to stick, to answer foolishly, to faulter in his Grammar rules, and by his mumbling to bewray his ignorance, then presently his father either whippeth him, or severely chideth and checketh him, and at times of play send-

sendeth him to his study as to a prison, and speaketh smartly to him, *Study, dullard, study; mind your book, and lay by your trifling toys.* And whenas he is grown to some years and ripenesse in learning, his father taketh him from his mother, and sendeth him abroad into some forrein parts. And all this he doth for the bettering of his sonne: and this tutouring is an infallible argument of his love towards him. But now the mother, she is alwayes mild and too gentle: and seeing her sonne cry, speaketh to her husband, *why should we rather desire to have our children blear-eyed with crying, and of dejected rather then of merry countenances? Alas! they are yet tender and young: why should we be so severe towards them? The rod many times frighteth them; and too too much scareth them.* These and such like are the usuall expressions of the mother. And she doth not onely by these cockering speeches enervate and weaken the masculine virtue of the child, but too often with unseasonable

Part 2. ſonable gifts and trinkets, sweet-meats, pears and plumbs, and cakes ſhe doth corrupt the ingenuity of her ſonne: and by her cheriſhing and flattering ſhe ſpoileth him. Now what wiſe man would not rather chooſe the fathers correction, which cauſeth inſtruction, then the mothers lullabies and indulgences, which work ruine? So, even ſo doth God, that great father, and ſtri& exactour of virtues, ſharply & roughly, like a ſevere father, educate thoſe that are dear to him.

*Sener. De  
provid. c. 2.*

That wiſe Romane hath elegantly proſecuted this matter: *Seeſt thou not, ſaith he, how different fathers and mothers are in their indulgences towards their children? Thoſe bid they ſhould be raiſed betimes to their ſtudies; and upon feſtivall dayes ſuffer them not to be idle; and ſometimes make them cry and ſweat: But the mothers love to hug them ſtill in their boſomes; keep them out of the ſunne; ſuffer them not to crie, or to be melancholy, or to work. God hath a fatherly and tender love towards good men, and loveth them with a ſtrong*

strong love; yet letteth them be exercised by labours, sorrows, and losses, that so they may grow to be strong men. Unhurt happinesse cannot brook blows. Dost thou wonder that God, who loveth tenderly good men, whom he would have to excell in goodnesse and piety, assigneth to them hard usages, whereby they may be trained up and exercised: He had rather they should be hardly dealt withall then delicately. Yea, sometimes even to us it is a pleasure to see a young man entertein a wild beast upon his spear, and with an undanted courage to oppose a lion rushing upon him: And the sight is so much the more worth seeing by how much the more honest the man is that performeth it. Behold a spectacle worthy the sight of him whose eye is ever upon all his works; behold a couple worthy for God to look upon, a valiant spirit grappling with calamities! Nor do I see, O wise Seneca, what fairer sight God can view in the world then some Job, or Tobiah, keeping courage and integritie, though their children be killed, and  
all

Part 2. all their substance ruined and snatched away from them.

Christ speaking to Saul from *Acts 26. 16* heaven, *Arise*, saith he, *and stand up on thy feet.* as if he should say, *Therefore did I cast thee down, that thou mightst rise the more valiant and resolute.*

Whenas therefore thou shalt see an honest virtuous man, accepted with God, to be poore, to labour, to endure heavy things, but the wicked to grow wanton and to melt in pleasures; think then, that the children are kept in with strict order and discipline, and virtuously educated, but slaves and bondmen run at random without controll. This dealing is usuall with God: Alwayes his Saints fare not deliciously; but he trieth these, he inureth them, he prepareth them for himself. Even as so many rivers and flouds, such a number of showres of rain and snow, so many pleasant fountains and springs alter not the saltnesse of the sea; so nor do all the force of adverse casualties overthrow the mind of a man religiously  
valiant;



valiant: He keepeth and maintaineth his ground ; and whatsoever cometh, he converteth it to good, either by bearing it well, or well construing it. For as a few drops of red wine mixed with many of white give it a tincture and colour like its own ; so a good and religious soul esteemeth all good that betideth, even affliction it self, by generously and patiently bearing it: For he is stronger then all outward oppositions. Nor do I say, that he is insensible of evils ; but that he overcometh them, and resteth quiet and contented come what will. He accounteth all adversity either as matter of exercise or medicine. If his mind and heart be right, they serve to defend and increase his strength : if he be languid and drowned in pleasures and delights, then they serve to recover it: Even as in the cure of the body, we are wounded and tormented, that our health may be recovered.

There is a kind of tree called a Larix-tree, accounted amongst the highest sort of trees ; the leaves whereof

*Plin. l. 16.  
Nat. hist. c. 10.  
& alibi*

Part 2. whereof never fall ; the strength whereof is held incorruptible and scorning to die : For it will not burn, nor make any coles : the fire hath no force upon it, but it is as firm as stones. This wood is said to be immortall ; it will not cleave, neither will worms or age ever seize upon it. Celius Rhodiginus affirmeth he saw a tower built of this kind of tree, which Julius Cesar could not destroy by the force of fire. To such a tree as this is a true patient man resembled. He is sometimes cast into the flames of persecution : but not so much as one little leaf of him is consumed ; nor uttereth he so much as one impatient syllable. Such an one was holy Job, who stood patient in the midst of trials : *In all this did not Job sinne with his lips.* Behold the Bush flaming on all sides, but unhurt : behold a tower built of that wood which all the power of hell cannot cast down. This is learned in the *School of Patience*, To bear those things equally which are not evils but to him that yieldeth under them.

Lib. 10.  
Antiq. lib.  
c. 10.

Job 2. 10.

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them. Rebecca, the wife of Isaac, Part 2.  
when she perceived the children to  
strive and struggle in her womb,  
rose and asked counsel of the Lord.  
It was answered, *That two nations* Gen. 25. 22  
*strove in her womb, &c. and that* &c.  
*the elder should serve the younger.*  
Here St Augustine moveth a serious  
question, For what reason that  
should so be. For it was found that  
the elder did never serve the young-  
er, but that he would have killed  
him; seeing that Esau had so ap-  
pointed it with himself, *The dayes of* Gen. 27. 41.  
*mourning for my father will come,*  
*and then I will slay my brother Jacob.*  
How then did he serve him, when  
he would have killed him? *He shall,* Aug. Tom. 10. Ser. 78.  
*saith he, serve, though not by obeying*  
*him, yet by persecuting him; in the*  
*same manner as the wicked do serve*  
*the good: Even as the fire serveth*  
*for iron; the hammer for gold; the*  
*mill for wheat; and the oven for ba-*  
*king of bread.* Jacob, the sonne of  
Isaac, had never proved so eminent  
a man, had he not been so dealt  
withall by his brother. He lived  
delicately in his fathers house; be-  
ing

Part 2. ing his mothers darling, he did what he listed : But when Esau his brother threatned him with death, he flying into Mesopotamia to Laban his uncle, lived poorly as a shepherd above twenty years. Here he felt hard usage, now he found he was from home ; here he learned to endure hunger and thirst, heat and cold, to watch and lodge in the open fields by night : here he got a courage of steel ; and learned by experience what labour and travel meant. The cause of all this was the fury and envy of his brother. Now what did this profit Jacob ? Much by all means certainly. For he escaped his brothers hands ; he shook off the idlenesse which the dalliances of his mother had taught him ; he accustomed himself to hardnesse and labour ; he got wealth and power ; he obtained his two wives, Leah and Rachel, from whom the twelve Patriarchs came and Christ drew his line. Behold now how the elder served the younger : truly not by obeying, but by persecuting. This is one means to learn

learn Fortitude ; by this we are made strong. That speech is well known, *when I am weak, then am I strong.* Part 2.  
2. Cor. 12.  
10.

Virtue considereth whither it tendeth, not what it suffereth ; because its sufferings are a part of its glory. God sheweth his care and love to his children (whom he desireth to have modest and experienced) as often as he affordeth them matter to exercise their courage and valour : to which purpose there is need of some difficulty. How can I know what courage you have to stand out in adversity and poverty, whenas you flow in wealth ? How can I know with what constancie you would bear ignominie and infamie, if you alwayes live applauded, and whenas the offered Plaudites of all accompany your actions ? How should I know your obedience when you have no hard injunctions imposed upon you ? How should I pronounce you humble and gently meek, when you are not at all injured or wronged ? How shall I praise you for a patient man, if you were

Part 2. were never pressed down with calamities / Calamity is the occasion of virtue. Any man may truly call them miserable, who are glutted with excesse of felicity, and even burdened with ease, who are even hemmed in and encompassed with ease and security : Any new disaster to them is tedious and irksome. Hard occurrences fall heavy upon the unexperienced. The yoke is most cumbersome to a tender neck. A young souldier changeth his heart at the suspicion of a wound, whenas an old experienced souldier can with boldnesse and stoutnesse view his own bloud, knowing that a noble victory cannot be obtained without a free spending it in the combat.

*De provid.  
c. 4.*

*Consider, saith Seneca, the Germanes and all those people that live about the river Ister, how a continued winter and cold weather alwayes assaulteth them, how an untoward barren soil susteineth them, how they defend themselves from storms by thatch or boughs of trees, how their food are wild beasts taken in hunting.*

*Do*

Do these seem miserable to thee? No-  
 thing is miserable which once custome  
 hath made naturall. Why wondrest  
 thou that good men are shaken, to  
 the end that they may become more  
 firm and settled? That tree is deep-  
 est rooted in the earth which is most  
 shook by the winds; for by being  
 so violently opposed it groweth fix-  
 ed; They are weak usually that  
 are planted in pleasant valleys. So  
 those seeds that are deepest covered  
 with snow in winter flourish most  
 in the spring. So likewise the wind  
 by beating down the flame raiseth  
 it higher and hotter. Doth the ham-  
 mer hurt the silver and the gold?  
 No sure; for thereby they are made  
 currant coin. Can rich goblets be  
 formed without often beating them?  
 Away with that silver and gold  
 which never suffered blows. Thus,  
 even thus let every man think of  
 himself. Sometimes we seem to  
 our selves to be endued with virtue,  
 and would be accounted patient  
 men: But that may fitly be object-  
 ed to us which sometime Pytha-  
 goras said to another, *Although*  
*thou*

Gen. Epist  
 27.

Part 2. *thou beest silver, yet there will never one habspenny of right money be made out of thee, seeing thou art so impatient. So it may be said to very many; Although, my brother, you be all silver, or all gold, though you pray on your knees all day long, and stretch your hands to heaven, and use to call upon God, yet (with your leave) you are of no value or price. Why so? Because you will not endure the stroke of the hammer: and so you are to be thrown into the chest as an unprofitable lump. For whenas the hammer doth but onely touch you, or some small bitter word hath reached you, presently you break out into impatience. O gold! O silver! but naught, false, adulterate, because so refractory to profitable blows; onely made to lie idle, or to be kept in an unusefull piece.*

William Perakdus Bishop of Lions disputed very wittily, how a man might strike out the devils teeth. These teeth are slanderers, detractours, calumniatours, oppressours, to whom the Prophet Esay speaketh, *why do ye beat my people to pieces,*



pieces, and grind the faces of the poor? Part 2.  
saith the Lord of hosts. With these  
cruel teeth that evil spirit biteth just  
and holy men. But now how are  
these teeth to be broken? Even by  
*Patience*. It hath not seldom been  
seen that the stedfast patience even  
of one Christian hath brought in  
some thousands of idolatrous peo-  
ple into the church of Christ.

That Romane President Pontius  
Pilate did wonder at the admirable  
patience of Christ. He deemed  
him above the pitch of man, and of  
a divine and truly noble spirit. It is  
usuall, for a busie prattler, apt onely  
to accuse others, observing the quiet  
patience of another, to begin to com-  
pose himself to modesty; he being  
by no other way to be disarmed of  
his reproches and slanders. But this  
Christian strength is not got in a  
trice, not in a dancing-school, but  
in this School of Patience. Affliction  
is the mistresse of Fortitude.

The School of Patience doth not  
onely learn us Fortitude, but Faith-  
fulnesse also, a commendable vir-  
tue and highly praised in holy writ.  
Those

Part 2. Those words of our Saviour are well known, *well done, thou good and faithfull servant.* The disciples of Christ committed very many errors, and were often reprov'd for them. Neverthelesse, at the last supper our Saviour taking his farewell of them, he largely commended them: *You are, saith he, they which have abode with me in my tentations: therefore I appoint unto you a kingdome, as my father hath appointed to me.* as it he said, *The error, O my Apostles, I fully pardon: all that is past is remitted. This onely I desire; that I may amply and richly recompense your faithfulness. You alone have not counted my poverty and humilitie base. I do acknowledge you my most faithfull, not servants, but friends. I therefore do give you a kingdome, that ye may eat and drink with me in that my kingdome.* Which now of the Apostles hearts did not rejoyce? and which of them thought any thing else, but *would to God we were possessed of that kingdome! would now presently we might eat and drink together in that place!* But Christ lovingly

Luke 12.  
28.

vingly instructing them, and seasonably admonishing them, that these joyes were not presently to be enjoyed, Behold, saith he, Satan hath desired to winnow you as wheat. There remain, O my friends, hard experiments to be endured by you: You are to be as the bells to sound the Gospel through the world. Now these bells must be tried: This very night shall be the beginning. The bell-founder, though he hath cast the metall into a bell, yet presently he doth not place it in the steeple, but trieth it first what sound it will have, and whether it hath no cracks or flaws in it: so must it be with all those that will be numbered amongst mine; there must be various trials made of them, whether their patience be firm, whether they will stand valiant in hard pressures, and in times of persecution abide faithfull. By these touchstones must the gold of faithfulness be tried.

Seneca spoke well, we cannot learn what or how much any man can bear, but by triall. None can know how patient thou wilt prove, no nor yet thy

Part 2. thy self, unlesse thou beest tried by severall adversaries. Virtues languish without opponents. Then it appeareth what spirit thou hast, and of what power and virtue it is off, when patience sheweth it. Therefore Saint Gregory spoke truly ; *No man knoweth how he hath profited, but in adversitie.* The odour of frankincense is tried upon the coles: Spices send out their fragrancie when they are stamped in a mortar: oyntments when they are stirred, smell sweetest. Mary Magdalenes box filled the whole house, when it was poured out upon our Saviours head. So a Pilote is known in a storm, a souldier in a skirmish, and a champion in the lists. Hitherto Saint Hierome alludeth ; *A Christian souldier, saith he, groweth happy by mishaps, flourisheth by battels, and waxeth fresh by frequent perseques.* A Christian life is shaken with storms, and is variously tried; yet by innumerable incumbrances it groweth to happinesse. So true and reall faithfulnessse is not in the mouthes of sluggards, but in the hands

Tom. 9 ep.  
9. ad ami-  
cum 2108.

hands of the valiant : For it is one Part 2.  
thing to promise to be faithfull ; an-  
other, so to be.

Christ, that he might excite and  
allure his followers to desire in-  
crease of faith ; *If you have faith,* Matt. 21.  
20.  
&c  
Luke 17.6  
*saith he, as much as a grain of mu-  
stard-seed.* What, I beseech you, is  
that faith so great which is but like  
one mustard-seed ? Mustard-seed is  
the least and poorest seed, scarce  
worth looking on : but grind it in  
a quern, and then put it into your  
mouth, and you shall relish the  
acrimony and smartnesse of it :  
Who would think such a fire should  
lye hid in such a small globe ? Such  
a faithfulness doth Christ desire of  
us, that then we should shew the  
heat of our love and the good o-  
dour of patience when we are  
ground to powder by afflictions.  
That is good, saith St Gregory, Lik. 12  
Nov. 4.  
which is taken in peace, and mani-  
fested in tribulation. That Hebrew  
Generall is commended in sacred  
Writ after this manner ; All the Job 9.2.  
Kings were gathered together to  
fight against Joshua : Here this

L most

Part 2. most worthy Commander began to shew his sworn faithfulness to his God by example, and to provoke his enemies ; Come up, ye enemies of God ; neither shall I nor mine fear you when we fight with you : and though we be but as an handful to your numbers, yet we fear not. Come with your numerous armies : God and the heavens fight for us. So doth Christian valour provoke the enemies ; Come up afflictions, and troops of innumerable calamities, hunger, thirst, poverty, need, diseases, mournings, injuries, calumnies, and troubles of all kinds ; we neither fear your numbers nor yet your forces : though they pitch their tents about us, yet will we not fear ; our heart shall not be afraid. we will hold our faith in God : rather will we lose all, even life, an hundred times, then our oaths of faithfulness, by which God hath bound us to him, shall be neglected. Whosoever is honestly and faithfull towards God wo thinketh thus ; Though hell should rise against me, and heaven fall upon me, though the whole army of cal-

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y of cal  
mitie

mities should invade me furiously, yet Part 2.  
by Gods assistance I will stand in the  
faith; being ready to be burned,  
bound, killed or tormented for God.  
For if we be dead with him, we shall  
together live with him: if we suffer  
with him, we shall reigne together  
with him: if we deny him, he will  
deny us. And let us know for cer-  
tain, O Christians, that it is not  
enough to have given up our names  
to Christ, nor enough to come to  
the Church of God, to give our  
selves to prayers and fastings, nor  
yet enough to give to the poore; but  
above and beyond all this it is most  
necessary that God find us faithfull  
and worthy of him; as he found  
Abraham, Joseph, Job in all their  
trials and tentations. For as it is in  
the history of the Maccabees, Joseph  
in the time of man<sup>1. Maccab.</sup> kept the com-  
mandment. <sup>2. 11.</sup>

Although we be silver or gold,  
yet if we be impatient, we are of no  
worth: the hammer declareth our  
goodnesse. And as it is with the  
body of a man, when any sudden  
dejection of spirit or terrour op-

Part 2. presseth or besetteth it, all the blood  
 runneth to the heart to comfort it:  
 So in all afflictions and straits  
 whatever, all a good mans virtue  
 goeth to his soul, and animateth it  
 thus, If now, when God shall make  
 experiment of thee, thou failest,  
 where, O where is thy faith? where is  
 thy love? where thy obedience? thy  
 hope? thy patience? where is thy  
 fortitude? thy fidelity? Is this thy  
 eager desire of suffering? is this thy  
 resolved purpose of persevering? Re-  
 member the Sacrament, which, as a  
 souldier of Christs, thou hast taken,  
 remember thy faith which thou hast  
 made to thy God: and be thou faith-  
 full to the end. Thou hast a most  
 faithfull promiser: He will not deny  
 thee the reward, nor delay to give  
 thee the crown: onely fear not thou  
 to fight, nor despair of the victory.

## CHAP. II.

*Affliction causeth Commiseration  
 and Abstinence.*

**W**Henas one of King Ar-  
 xerxes prime friends was  
 dead



dead, the King sent to Ionia to Democritus, that if he had any extraordinary skill, he would restore him his friend again from death to life; or if he knew of any other course how he might repair him, that he would try it. Democritus replied, That the King did require a serious and difficult thing: yet if the King could or would grant him that which he would desire, he would assay to bring his work to passe. All things were promised most liberally. Thereupon Democritus replied, *Fix this inscription on the tombe of the deceased: and let the names of thirty men of twenty years of age, who never yet felt any grief or sorrow, be engraven upon it.* There was diligent search made in all places for these thirty happy names; but they could nowhere be found: and it is to be doubted, never will be. Who was he, I pray you, amongst mortalls, I will not say of twenty years, but even of twenty dayes, that felt not some harsh and adverse thing or other? All our life is most full of troubles

Part 2. and calamities. The most provident God hath from eternity assigned to every one his portion with strict and equall balances. Every one must drink some wormwood. But one drinketh deeper then another ; some a cupfull, some a greater measure, some a spoonfull, all some, as is best seen to God ; and even for this very cause, that one might be touched with a fellow-feeling and compassion of anothers misery, and that temperance might be learned. How therefore Affliction can teach us as well *Commiseration* as *Abstinence*, we will now declare.

It is a great comfort to men in misery, to have companions, to know for certain that others suffer either the same or more grievous things, that none passeth away hence without some dammage, and that none here can be fully exempt from all encumbrances. Christ instructing his by this argument, said,

*Blessed are ye when men speak evil of you, and when they shall persecute you : for so they persecuted the Prophets which were before you, &c. and that*

Matth. 5.  
41, 42.

that the argument might appear Part 2.  
 more clearly, *If they have persecuted me, they will persecute you also.* By  
 the same way and argument S<sup>t</sup> Paul  
 comforted the Macedonians, *For ye, brethren, saith he, are become fol-*  
*lowers of the churches of God which in Judea are in Christ Jesus, because*  
*ye have suffered the same things of your country-men that they have of*  
*the Jews.* He so doth likewise with  
 the finger point it out to the He-  
 brews; That the best and faithful-  
 lest men suffered mockings, blows,  
 stripes, imprisonments, and bonds:  
*They were stoned; they were sawen*  
*asunder; they were tempted; they*  
*were slain with the sword; they wan-*  
*dred up and down in sheep-skins and*  
*in goat-skins, being destitute, af-*  
*flited, tormented; they wandered in*  
*wildernesses and mountains, and dens*  
*and caves of the earth.* And that  
 we might be strengthened and con-  
 firmed the more by these examples  
 of generous Patience, S<sup>t</sup> James  
 doth advise us, that the men that  
 suffered these things were not of  
 iron or adamant, but *Elias was a*

*Job. 15. 20.*

*1. Thes. 2. 14.*

*Heb. 11. 31, &c.*

*Jam. 5. 1.*

Part 2. *man subject to the like passions that we are.* All those, as well as we, suffered the bitternesse of griefs: but because they were more learned in the *School of Patience* then we, therefore they were more patient then we.

Neither doth comfort alone issue from the examples of the afflicted to us, but also from their words. For we learn amongst the afflicted, how to lament their adversities, how to assuage and allay their miseries with comforts, and easily to believe them who have suffered the like misfortunes. And this is not esteemed the least cause why we are so variously vexed in this *School of Patience*, That so one might learn to grieve at anothers misery. Surely that man which hath been bitten with poverty, will easily be brought to pity want and need. He which hath been commonly weak and sick, will be ready to commiserate those that are visited. He which really hath felt what it is to be despised, oppressed, dejected, will put on tender compassions towards those that are

are contemned, oppressed, and vassalized. He which hath been tossed from post to pillar, and stripped out of all his means, will presently relent at others in the same kind grieved. Being diversly tormented and distressed, we learn with that Tyrian Queen to say,

*Non ignara mali, miseris succurrere disco.* Virg. Æneid. 5.

Evils have taught me to bemoane  
All that affliction makes to grone.  
Wisely did Æschylus the Poet speak  
it, *Every one is ready to sigh and grieve with such as are under mis-  
haps, but that grief pierceth few or none to the heart.* Sophocles his saying may be joyned to it, *They are usually the most compassionate to others who have suffered miseries themselves.*

Therefore from hence we may well conclude, Whosoever is ungentle, harsh, incompassionate and unkind, for certain he never knew any misery himself. He is illiterate, neither knoweth he the art of swimming, nor with what oil stout champions are anointed, but bath

Part 2. layen soking quietly on his bed of down, and therefore is he so inhumane and unmercifull to the afflicted. God commanded his people, not to hurt the forreiner or stranger, because they themselves were once such in Egypt. *Thou shalt not afflict the stranger, nor do any evil to him, neither oppresse him : for ye were strangers in the land of Egypt.* Your own wofull experience surely will teach you what a fearfull and lamentable condition it is to be a stranger, a slave or a captive, oppressed with hard labours, and laden with stripes.

Exod. 22.  
21,

Leo supposeth that therefore St Peter was permitted so fearfully to fall, that he might be the more favourable to such as should fall. And so in this famous instrument of the Church God would have the remedy of repentance to be grounded. Therefore was the Lord so angry with that servant who was so deeply in debt that he could never have come off free, and yet would not be in the least degree touched with compassion to his brother that did

ow him but a mite in comparison Part 2.  
of what he was indebted to his ma-  
ster : *Oughtest not thou therefore to* Mark. 12,  
33.  
*have had compassion on thy fellow-*  
*servant ?* St Paul likewise from this  
ground instilleth great comfort into  
us, saying, *For we have not an high-* Heb. 4. 15.  
16.  
*priest which cannot be touched with*  
*the feeling of our infirmities ; but he*  
*was in all things tempted in the like*  
*sort, yet without sinne. Let us there-*  
*fore go boldly unto the throne of grace,*  
*that we may find mercy, &c. Where-* Heb. 2. 17.  
*fore in all things it became him to be*  
*like unto his brethren, that he might*  
*be mercifull, and a faithfull high-*  
*priest in things concerning God.*  
The blessed Virgin, the mother of  
our Lord, was alwayes meek and  
full of mercy and grace : for she had  
experience of a world of miseries  
and distresses. Hence (as some say)  
sprung the inhumane and unchari-  
table disposition of the rich glutton,  
in that, being ignorant of sores and  
hunger and povertie, he fared de-  
liciously every day.

And for this cause God may of-  
ten send afflictions upon many men,

Part 2. to learn them to put on the bowels of compassion, and to be ready to succour others. You may heare many even in this kind accuse themselves: *I believed not that man in his sicknesse, nor that man in his poverty; I shewed no pitie to that man in his heavie distractions; I mourned not when another lost his friends by death: therefore now justly hath the Lord sent upon me sicknesse, povertie, sorrow, and tears to be digested: But now I will for the time to come learn to pitie and commiserate others calamities and afflictions.*

Jer. 48.  
21.

The Prophet Jeremy bindeth up the sinnes of the Moabites in this manner, *Moab hath been at rest from his youth, and hath settled on his lees, and hath not been poured from vessel to vessel. He compareth the Moabites to wine which beeing mixt with its lees a long time hath thereby got an ill taste and and unpleasant smell. The Spaniards use to say, This wine is yet green, and is not come from his mother, and hath not yet travelled from vessel to vessel. So the fat and rich Moabites*  
knew



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abites  
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knew not what hunger and penury  
would learn them: Moab was quiet  
from his youth, and so settled upon  
his lees: for the Moabites were  
neighbours to the Sodomites, luxu-  
rious by the abundance of all plen-  
tie, nourished up in wealth and vice,  
and so they despised the wholesome  
counsels of povertie: And that was  
the reason that Moab was not pou-  
red from the vessel of Righteousnesse  
into the vessel of Temperance, Cha-  
stity and Compassion. In a word;  
They had learned nothing at all in  
this school, they onely knew to eat,  
drink, sport and play, and to glut  
themselves with varietie of plea-  
sures; *drinking wine in bowls,* Amos 6. 6.  
*and anointing themselves with the  
chief ointments: but no man was sorry  
for the affliction of Joseph;* altoge-  
ther hardned, unmercifull, and al-  
wayes sick with the heat of impati-  
ence. Behold, what it is to be learn-  
ed and tutoured in the *School of Pa-  
tience!* it both profiteth the scholar  
himself and many others. So here  
is *Compassion* and *Commiseration*  
learned.

Thirdly,

Part 2. Thirdly, in this School of Patience we learn *Abstinence* and *Temperance*. There are many things which we fondly perswade our selves that we can in no wise want, while we possesse them ; but when they are taken from us, we do wonder that we can so easily be without them. A rich and great merchant, which was wont to go accoutred with many attendants, when he is brought to a pouch and poverty, then he quickly learneth to shake off and cashier his unnecessary shadowes. A traveller, whom the darknesse of the night debarred from his lodging, by that means is quietly content to shade himself all night under a tree : and because also he hath but small store of money about him, he learneth to sup contentedly and bravely for two pence. A labourer, who was formerly rich and fared delicately, but now, leaving his trade and not attending his businesse, spendeth all, and is brought to a hard pinch, is glad of a messe of pottage to his dinner, and can passe supper with fasting, or perhaps with a few herbs,  
or

or the like ; and liketh himself in this state, saying, *I had not thought I could have lived so sparingly.* A prodigall knight having buried all his substance in banquets & belly-cheer, and for want of an horse being forced to go on foot, yet in this ebbe praised God and said, *I thank God, who hath set me on my own legs again. I had not thought before this that I was so good a footman.* So God dealeth with diverse: he reduceth them to a mediocritie and temperance by a wholesome penurious indigencie. Many are so obstinate, and hold so to their own judgement, that they are apt to say ; one thus, *I cannot want good cheer at my table ; my stomack will not ( of all enemies ) endure hunger :* another thus, *My head cannot want sleep ; I cannot away with watching :* a third, *My life is a death without societie and good company :* a fourth, *I am like a trout upon land without drink and strong wine.* But mark now ; whenas povertie or any other calamitie ( the common parters of such companions ) taketh away

Part 2. away their dainty dishes, their associates, their sleep, and changeth their wine into water, then for certain they know what an easie thing it is to watch, to fast, to want their carouses, and to live under decks, Calamitie is the mistresse of temperance. We learn sobrietie and parsimony in straits & extremities. Late thrift is seldome to good purpose. How many nobles have we known, who being imprisoned could dine with a few pence or farthings, whose tables before have even groned under the abundance of various cates and daintie provision of all sorts?

Mark and listen to a wonderfull, nay a most wonderfull passage fit for our purpose. One Pecchius, born on this side the Alps, a laborious man and of an high spirit, was hated deeply of a Noble-man who was very rich. And as Pecchius was in his travels, he was by craft taken, and like a cat shut up into a bag, and carried into his enemies castle. Here was Pecchius cast into a deep and nasty prison. And all the rest of the servants being ignorant what was done, the lord of the ca-

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He committed the custody of this Part 2.  
 man to one onely of his men, whom  
 he knew most faithfull, and strictly  
 charged that every day he should be  
 allowed but a little piece or morsel  
 of course bread, and a little water,  
 that so the wretched man should not  
 so much perceiue that he lived, as  
 that day by day he died. In the  
 mean time Pecchius was sought for  
 in town and countrey, but could  
 nowhere be found or heard of:  
 onely the beast on which he rode  
 was taken up, all besprinkled with  
 bloud: whereupon a suspicion grew,  
 that he was murdered; and there  
 was diligent search after the mur-  
 derer. There were two found out  
 whom it was known he had former-  
 ly fallen out withall. Poor wretches;  
 they being cruelly tortured by the  
 executioner, though their consci-  
 ences did avouch them guiltlesse,  
 yet confesse the fact, that they had  
 slain him: And thereupon they  
 were condemned, the one to be  
 beheaded, the other to be hanged.  
 So were the innocent led away as of-  
 fenders. *Thy judgements, O Lord, are a*  
*great depth.*  
 But

Part 2. But in the mean while the prisoner pulleth up a good heart in this iksome place, and so past over nineteen yeares in this manner, whether you will call it a course of living or dying. He never put off nor changed his apparel all the while, nor tasted any thing but his proportioned scantling of water and bread. Notwithstanding all this (they are his own words) being mindfull of the mercy of God, he was of that confident spirit, that he did certainly hope that at one time or other he should come forth out of that miserable hell. In the mean while his sonnes performed funerall rites for their supposed dead father, and shared his estate amongst them. So nineteen yeares being turned over since his first entrance into this dungeon, it came to passe that the Lord of this castle, who was so cruel a man to Pecchius, died, and his heir succeeding him gave commandment to have this castle enlarged and beautified in all places and respects. And accordingly the old walls here and there standing

were cast down ; and at last they came to this solitary living mans grave : which had no gate, but onely a little narrow dark passage for entrance. And all the old rubbish being removed, there appeared to them a man like a Stygian ghost, in torn clothes, with a long white beard down to his knees, and the hair of his head hanging all over his shoulders. The workmen stood amazed at this unexpected spectacle : and the fame of it spread presently all abroad , insomuch that there flocked and swarmed thither an innumerable multitude of people, as if they had been to see some hobgoblin, or satyre, or wild monster. But those of wiser and better judgement which came thither to see the sight, advised, not presently to let him out into the open air, lest that by so sudden a change he might lose his sight or endanger his life. Whereupon for certain daies he was let remain in that place ; and then by degrees having been inured to the fresh air, at last he was brought out to publick view. At his first appearance

Part 2. pearance there wanted not them that made questions to him of all sorts; as, What he was, Of what house; Of what countrey; From whence he came thither; and, How long he had been imprisoned there, &c. Whereupon he answered to all their demands, and told them the whole story in order: and they all gave credit to the narration. Hereupon by the expresse command of the Prince he had not onely his libertie restored to him, but all his substance also and estate which his sonnes had divided. But this is very much to our purpose and worth observation; That when this Pecchius was put into this prison, he was sorely afflicted with the gout: but by this constant spare diet he was not onely free from the pain of the aforesaid disease during his imprisonment, but likewise all the time that he lived afterward. The historian that relateth this memorable passage saith, *We have written nothing but what we have received from his own mouth at Millain, in the yeare of our Lord 1566, in the moneth*

*Simon Ma-*  
*jolus Episc.*  
*Valsuray.*  
*in diebus*  
*sanic. collo.*  
*4 p. 159.*



*moneth of November.* Behold, how Part 2.  
God casteth down to hell, and  
bringeth back again : see how a  
calamitous penury and want doth  
not onely teach us abstinence and  
frugality, but also procureth health  
when other medicines and remedies  
fail.

But we are too-too often of a  
froward and crosse disposition, and  
will not learn those things but by  
compulsion, which ought willingly  
and of our own accord to be learn-  
ed. So the great Master in this  
*School of Patience* speaketh thus to  
us, *Learn therefore you shall perforce  
what you would not by your good  
will.* Galen thinketh that sudden  
commotions, alterations, and sick-  
nesses do mainly profit some men.  
We conceive also that it is not hurt-  
full to the disciples in this School  
to feel sudden and unexpected tri-  
als at some time. That famous  
Poet Horace telleth us a pretty and  
witty story to this purpose ; Opimi-  
us, a citizen as wealthy as cove-  
tous, was fearfully perplexed with  
a lethargie : whereupon his sonne  
and

l. 6. De mor-  
dis. facilib.

l. 2. Serm.  
Sat. 3.

Part 2. and heir was very quick and diligent to look to all the keys and bags of money; there were some about Opimius that pinched him, and haled and tugged him to make him stirre; but yet could not rouse him out of his lethargie. His Physician being faithfull and witty withall, recovered his Patient by this policie: He commanded a table to be placed, and upon it to lay severall heaps of gold and silver, and caused divers to come in to tell it; and at last raised up the diseased party thus, *Alas! O Opimius, Opimius, unlesse you do look well to the custody of your money, all this will your greedy heirs presently carry away.* Opimius presently lift up his heavy and greedy eyes, and looking upon the money and the company, *What is the matter, my masters,* quoth he; *what, will ye do this to me before I be dead?* *Away, away, ye greedy vultures: do ye come to feed on me while I am alive? will ye carry me hence quick, that ye may enjoy my goods?* To whom the Physician replied, *Watch therefore, that you may live and look well*

to your money. So upon this present Part 2.  
 affrightment the lethargie left him.  
 Do ye understand this, O Christians?  
 That heavenly Physician of our souls  
 seeth many of these Opium, rich cormorants,  
 lying oppressed with lethargies,  
 careless of their health, and quite corrupted  
 and spoiled by too much intemperance.  
 What may the skill of this great  
 heavenly Doctour in Physick do?  
 He trieth severall wayes to restore  
 these sick parties to their health;  
 but worketh little or nothing upon them.  
 At last he either maketh as  
 though he would, or else indeed  
 doth take away from them whatsoever  
 is dear in their eyes: but with  
 this resolution, that they may be  
 roused from their spirituall lethargie,  
 and diligently watch, and amend  
 their naughty manners, and so at  
 last recover their health. Then the  
 sick man is forced to confesse, I  
 thought I had not been able to have  
 wanted these things, to have abstained  
 from these, or not to have obtained  
 that: But now, as I see, either be-  
 cause I will, or because I must, I can.

Part 2. *I want this thing, I abstain from that, and I obtain not a third, and yet I live.* Calamitie is the Mistresse of Patience.

That prodigall young man, the waster of his patrimony, how seasonably did he learn to suffer hunger! how quickly did he shake off all gluttony and excesse! He was so farre urged with famine, that he reckoned pease-bread, nay the very husks, good dainties, which before had lothed the purest mancher: *for he desired to fill his belly with the husks which the swine did eat, and no man gave them unto him.* Therefore when he thought with himself what an unknown monster hunger was in his fathers house, and how all the hired servants there had bread enough, he was not heard to crie out, *who will give me a dainty pullet, or a fat capon, or pure white bread?* but, *who will give me a piece of course brown bread?* Where, I pray you, or of whom did he so soon learn so great temperance? Even of hunger, and that in this *School of Patience.* Eusebius spoke excellently

Euseb. Serm.  
2. De Erog.  
dige.

ly well, Hunger brought him home, Part 2.  
whom saturity and fulnesse had driven away.

Certainly hauks will not come to the lure untill they be empty. We suppose hunger to be a great evil : but intemperance is farre greater. Therefore that we may escape the one, God often sendeth the other : He chastiseth with scarcity, that we may forbear forbidden things. So calamities turn into medicines and remedies. An-nens Seneca elegantly to this purpose ; Greater evils are remedied by lesse, whenas the mind doth little bearken to precepts, nor will receive gentler instructions. what other thing is resolved on whenas poverty, ignominy, and losse of goods are inflicted? One evil is opposed to another. If you would that a sick man should not eat that meat which is hurtfull for him, the best course is either not to set it before him, or else to season it so with salt and pepper, that presently he shall reject it. God he intendeth our welfare, whenas he blendeth such things as we should not meddle withall with store of

*Seneca. l. De tranquill.*  
c. 2.

M

salt

Part 2. salt and pepper, that so we should not lust after them. S<sup>t</sup> Augustine interpreteth this dealing to be a great benefit; *From whom*, saith he, *the licence of sinning is debarred*, he is overcome indeed, but to his advantage. Which he finding in himself, I have not, saith he, escaped thy scourges: for what mortall hath? Thou alwayes wert present mercifully correcting, and mixing all my unlawfull pastimes and pleasures with most bitter incumbrances: that so I might seek that mirth which was without offenses. God doth this, that those hurtfull things might not prove to our utter damage and perdition. From hence, O ye so accounted haplings, I do see your pleasures, and envy them not: for I doubt not but they are tempered with smart and sharp sauce and ingredients. Let him touch them that intendeth to be burned for his rash presumption. God, as a most wise cook, doth so dresse that meat which is hurtfull to eat of it self, or very cold for the stomach as cucumbers, melons, mulleromes, beres,

with

*Aug. ad  
Marcellin.*

*Ps l. 1.  
Confess. c. 2.  
Post med.*

with such biting sauce, that we eat Part 2.  
 them, as it were in fear of a surfet,  
 very sparingly. And usually in stead  
 of these hurtfull dainties he feedeth  
 us with some heavenly food. It  
 seemed to have been a high favour,  
 whenas king David sent from his  
 own table a present to Urijah, as it  
 is mentioned in the second of Sa- <sup>2. Sam. ix.</sup>  
 muel ; so, when king Nebuchad- <sup>8.</sup>  
 nezzar appointed to the foure He- <sup>Dan. i. 5.</sup>  
 brew young men every day a porti-  
 on of the kings meat and of the  
 wine which he drank. Now what  
 are the kingly dainties of Christ ?  
 what is his Royall wine ? Even the  
 want of all things ; To be born, to  
 live, to dye in poverty. *My meat,* <sup>John 4. 34.</sup>  
*saith our Saviour, is to do the will of*  
*him that sent me, and to finish his*  
*work.* But what kind of work was  
 his ? To be daily crucified : For our  
 Lord Jesus Christ, from that time  
 that he first began to dwell in the  
 wombe of the blessed Virgin, knew  
 he should be crucified. Hence all the  
 time he lived he was continually  
 crucified by the daily remembrance  
 of it. Hence examining Zebedee's  
 M 2 sonnes,

Part 2. *sonnes, Can you, saith he, drink of the*  
*Math. 20. cup that I am to drink of? the cup*  
 22. *that my Father hath given me to*  
*drink, that bitter cup?* Whoso deni-  
 eth he can, shall learn to do it in  
 this *School of Patience*. Let us there-  
 fore wont our selves to be without  
 all superfluities. Let meat serve  
 onely to tame hunger, and drink to  
 slake thirst. Let us daily keep our  
 members in subjection, not to eat  
 and drink to stirre up lust, or for  
 fashions sake. Let us accustome our  
 selves to sup without guests or dain-  
 ty fare, to make our garments serve  
 onely to that which they were ap-  
 pointed for, to dwell meanly. Let  
 us learn to thrive in continence, to  
 curb luxury, to temper gluttony, to  
 assuage anger, to look upon pove-  
 rty with equall eyes, to honour frug-  
 ality, to fix our minds on future  
 and eternall blessednesse: All these  
 are learned in the *School of Patience*  
 but of those onely who are studious  
 and carefull to profit. In the inter-  
 rim let us hold this fast and firm  
 Not to despair in adversity, nor to  
 presume in prosperity. A wise man

will  
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will take heed that he do no evil : Part 2.  
A valiant man will moderately  
bear whatsoever evil doth come.

CHAP. III.

*Affliction learneth us Prayer and  
Mortification.*

**T**Hat learned man Hieronymus  
Cardanus moveth a question,  
Why roses are fensed with thorny  
prickles? and after a long Philoso-  
phicall disputation he thus conclu-  
deth; *If a rose should not be thorny,*  
*it would not be odoriferous. Hence is*  
*it that wild roses, which consist of*  
*five little leaves, having lesser pric-*  
*kles then those which grow in gar-*  
*dens, have indeed a somewhat sweet*  
*yet but a very weak smell. Prayer is*  
*like the noble garden-rose: but un-*  
*lesse it have also prickles about it,*  
*to wit, Mortification, it hath not a*  
*right-fragrant smell. It is the voice*  
*of all wise men in the vineyard of*  
*Christ, That Prayer without Mor-*  
*tification is of small or no validitie;*  
*the one cannot well be without the*  
*other. Hereupon whenas a certain*

*Cardan l. 13  
De subtili  
p. 184.*

Part 2. religious man was praised for devotion and constancy in prayer, another replied, *And what, not in Mortification?* pointing at that mortification which doth not so much afflict and macerate the body as subjugate the will and the judgement, and curb the affections. Now that both these, Prayer and Mortification, are learned in this *School of Patience*, shall be demonstrated in this chapter.

*Reb'd. in  
vit. Ignat.  
19. c. 1.*

That Hebrew king David exhorting men to sing praises to God, *Sing unto the Lord*, saith he, *praises upon the harp, even upon the harp with a singing voice: with shalmes also and sound of trumpets sing loud before the Lord the King.* An excellent exhortation to prayer; and which containeth foure principall heads: The first; If the harp be set to go with many strings, it is requisite that they be tuned together, that their sound may be harmonious and sweet: for if but one onely string strike discord and be out of tune, all the consort is spoiled with jarring. Nor is it otherwise in  
this

this matter : *Whoſoever ſhall keep Part 2.  
the whole law, and yet offend in one Jam 2.10.  
point, is made guilty of all.* Though  
thou beſt never ſo chaſt, if yet thou  
beſt angry or envious, there is no  
ſymphonie, no agreement ; thou  
art guilty of all : And on the con-  
trary, though thou art moſt gentle  
and kind, if yet thou beſt unchaſt,  
the harmony is loſt ; thou art guilty  
of all, *wherefore ſing to the Lord  
on the harp*, on the harp with all the  
ſtrings conſonant and well agree-  
ing. As thy prayer is, ſo let thy life  
be alſo. The ſecond ; *with a ſing-  
ing voice on the harp.* David would  
have voices joyned with inſtru-  
ments of muſick. Now truly if but  
one voice diſagree, the ſweetneſſe  
and melody of the ſong is ſtrangled.  
He which prayeth, let him under-  
ſtand and know what he prayeth. A  
true prayer muſt be with attention  
and reverence. The third ; *with  
ſhalmes alſo.* This inſtrument is not  
formed without many ſtrokes,  
which pointeth out Mortification.  
It is much more laborious and dif-  
ficult to ſubdue a mans ſelf, then to

Part 2. vanquish a powerfull enemy: Neither can the victory be so glorious where the combat hath not been dangerous. *He singeth to God upon the shalmes, who imperiously conquereth himself.* The fourth; *And with sound of trumpets sing loud before the Lord.* This is a shrill and narrow instrument, but it is artificially melodious if it be sounded by a skilfull trumpeter. Here are we by the Prophet put in mind of almsdeeds and fasting. Prayer therefore is good if it be joyned with fasting and almsdeeds and mortification. We oftentimes sing unto God, but vainly, without strings or organs: we pray, but we bridle not the lusts of the flesh. By this trick many deceive themselves: for because they are often & frequent in prayer, they take themselves to be devout in an high degree: But is it so? My friends, are ye indeed such sweet & excellent singers? A voice indeed alone is not unpleasant: but where are the trumpets? where are the shalmes? where the harp-strings? Prayer is good: but where is your Mortification? These must

*Amb 1. 2.  
De offic.*

must be joyned, else the consort is Part 2.  
void and vain. *Sing to the Lord*, but  
*upon the harp*. Christ did not onely  
teach us to pray, but to lay down  
our lives also. He taught his not  
onely to pray on the Mount of O-  
lives, but to watch also, and to  
strive against sleep. Both these are  
taught in this School of Patience;  
*Prayer*, and *Mortification*. I pray  
you, tell me, How many Seamen or  
Mariners have ye seen at prayer  
when the storm is ceased, and the  
heavens are all clear, and they esca-  
ping shipwrack? How many soul-  
diers have you known to practice  
devotion when they have been free  
from an enemy? and when they  
have been merry and telling sto-  
ries by the fire-side? God is no more  
set by of too many men then the  
heat of a fornace in summer, or a  
torch at noon-day, or a souldier in  
peace. What is a Minstrell, when  
none may dance? what is an Archi-  
tect, when he may not work? what  
is a table plentifully furnished  
with meat, when a man hath no  
stomach to it? what serveth a Law-

Part 2. yer for, when there are no quarrel-  
ling suits? what is a Physician good  
for, when all are sound and healthy?  
How truly sung that Italian Bard,  
*— Rare fumant felicitibus are.*  
Rich men do seldome to the altar  
go

*Silim, l. 7.  
bell. Pnn.*

To offer sacrifice. —

Prayer is languid, sacrifices are  
sighted, the altars unfrequented in  
the prosperous times of a rising for-  
tune. But when winters adverse  
storms rage, then we commend a  
warm house and a good fire: when  
it is night, we look out for candles:  
when there is warre proclaimed,  
then souldiers are pressed and mu-  
stered: when sicknesse seizeth on  
us, then we haste to the Apotheca-  
ries and Physicians: in a furious  
storm at sea we use prayers with lift  
up hands: So by punishments and  
corrections we are driven to per-  
form our duties. Therefore the  
kingly Psalmist, *Fill their faces with  
shame, saith he, that they may seek  
thy name, O Lord.* For certain they  
will never seek it, untill they be fil-  
led with shame. This he doth con-  
firm;

*Psalm 137.*

firm ; *Their sorrows were multiplied ; then they made haste : In their distresse they cried unto the Lord.* Why did they not crie before? No trouble assaulted then : It seemeth these troubles procured such crying. Even as the pipes of organs do not sound but when by the wind in the bellows they are compelled ; so, so was it with the Israelites ; *when he flew them, they sought him, and enquired early after God.*

That wicked king Manasseh had never given himself to prayer, had he not been thrust into the prison in Babylon. What shall I mention some good men ? Moses in his affliction, Jacob when he fled from his brothers fury, Samson mocked by the Philistines, Tobiah stripped of his wealth and eye-sight, Sarah reproched, the three young men in the fiery furnace, Daniel in the lions denne, Saint Peter in the sea, Saint Paul and Silas in prison, and six hundred more, have learned the method and took the occasion of prayer in afflictions. So Jonah learned it in the King of the seas belly. The very

Part 2.  
Psal. 107.  
13, 19, 28.

Psal 73

Part 2. very Gergesenes at the losse of their hogs prayed to our Saviour. The apostles fearing the losse of their ship and lives did most earnestly call to Christ for help. The wild beast, when he is hunted by fierce dogs, runneth to his denne. Then is the shady tree most gratefull to the traveller, when the sun-beams scorch him, or when some sudden shower overtaketh him. So altogether it is with us: so long as all things go well with us, we seldome importune God with prayers; for either then we do not pray, or if we do, it is but sluggishly. But when Gods bloud-hounds pursue with full mouth, then hither we fly, hither we runne; when the heat of persecutions or the sudden showres of Gods punishments overtake us, then, oh then, how fervent, how constant are we in devotions! But God may fitly say to us, *Ye had never come to me, had I not beaten you in with my rods.* King David was so ingenuous that he freely psal. 120. confessed it, *In my trouble I called upon the Lord.* King Pharaoh was so



so presumptuously obstinate, that he Part 2.  
dared to say it, *I know not the Lord,* Exod. 5. 2.  
*neither will I let Israel go.* But  
as yet he had not felt the lash sound-  
ly laid on by Gods hand; whom  
he said he *knew not*: but when God  
scourged him with sharper rods, he  
learned other language, so that more  
then once he said it, *Pray ye to the* Exod. 10. 3.  
*Lord that the thundrings and hail*  
*may cease.* Ah, Pharaoh, do you  
now know the Lord? you have  
learned this in the school of patience  
though against your will. And  
though Pharaoh was an obstinate  
scholar and of no hope, yet when  
he was soundly beaten he shewed  
some hopes of proficiency: his words  
were not so lewd and desperate  
while he was under the plagues: The  
rod made him speak good language,  
though his heart was bad. But why  
do we wonder at Pharaoh? The  
devil himself speaking to Christ as  
unknown, *If thou beest the Sonne of* Matth. 4. 3.  
*God, saith he, command that these*  
*stones be made bread.* But mark how  
he altereth and mendeth his speech  
when the power of Christ had  
scourged

Part 2. Scourged him; For the divels went  
 Luke 4.41. out of many, and cried, Thou art the  
 sonne of God. He, who being scourged  
 denieth that he knoweth God, is  
 harder then the hardest Pharaoh,  
 more stony-hearted then the stones,  
 and worse then the divel himself.  
 He which is a man will learn to  
 pray in affliction. Affliction is the  
 mistresse of prayer.

We do not onely in the *School of  
 Patience* learn the art of praying to  
 God, but also of mortifying our  
 selves. Clemens Alexandrinus spoke  
 to the purpose; *The vine turneth  
 wild and degenerateth, unlesse it be  
 pruned: Man proveth exorbitant, ex-  
 cept he be scourged. For as the lux-  
 uriancie of the vine-tree runneth out  
 into wild branches, except it be curbd  
 and cut; bringeth forth but a few  
 grapes, and those bitter: but when it  
 hath endured the pruningknife, it pro-  
 duceth soft, thick-clustered and sweet  
 grapes: Scarce is it otherwise with  
 man: For unlesse he be daily purged  
 by labours, griefs, pains, afflictions,  
 he runneth out into lewd courses, as  
 the vine into leaves, and hardly is  
 reduced*

reduced to a due conformity to Gods will. But when the hooked sickle of calamitie biteth him, then he bringeth forth the fruits of prayer, repentance, patience and mortification. Our appetite lusteth alwayes after forbidden fruit, and is by an unbridled itching carried headlong into dangerous precipices. Furthermore, it stirreth up it self with such fury and rage, that you may heare some saying, *I will not endure the bridle, nor admit of injunctions; I will heare no counsels, but will do what my lust commandeth, and will have my mind.* But indeed quickly would such a man break his own back or his neck, if he had not one to stop him in these hastie and furious outrages. Here the most mercifull God represseth the hasty course of this unbridled kicker, whilest he meeteth him with miseries, losses and calamitous incumbrances: and so this wild colt is tamed. And as an horse refusing to be backed must have his eyes hood-winked before he will admit a rider; so God doth blindfold an untutor'd man with the mantle

Part 2. mantle of sorrow, that he may admit of that discipline which formerly he had despised. St Augustine worthily to this point, *An horse, an elephant, or a lion never tame themselves: so nor man ever yet subjugated himself: But as to the taming of an horse, an ox, an elephant, a camel, a lion, we must seek out for a man; so that a wild man may be reduced to goodnesse, God must be sought for. And here our Master oftentimes bringeth forth his whips: for he is for the most part forced to deal with us as we deal with our cattel; which we teach to grow gentle by bridles, cudgels, whips, goads and forks. If God so deal with us, why do we complain? We are his cattel. King David justifieth this, saying,*

*Psalm 81. 13, Man being honour hath no understanding, but is compared to the beasts that perish. Now upon such beasts may not God use his own laws? and may he not force them to obedience by whips, by povertie, reproches, griefs, and sorrows?*

*Aug. Tom.  
10 De  
verb. Dom.  
Serm. 4.  
Princip.*

*Psalm 81. 13,  
21.*

He hath not tamed Nebuchadnezzar onely, Ahab, Manasses or Antiochus,

ochus, but very many such like fierce Part 2.  
 lions, with his scourges; and hath  
 compelled them to cast away their  
 haughtie and proud hearts, and to  
 lay aside their brutish affections, and  
 so to return to the knowledge of  
 themselves, and hath made them  
 men, who before were beasts. Now *Angibid.*  
 though your beast, saith Saint Augu-  
 stine, do suffer himself to be made  
 gentle by your power, what reward  
 do you bestow upon him? not so much  
 as a sepulchre, when he is dead. But  
 God will reward thy patience in hea-  
 ven, and will restore thee from death  
 to life; and nothing of you shall be  
 lost. By the hope hereof is a man tam-  
 ed; and shall then the master be  
 thought intolerable? A man is sub-  
 jected under such hope; and shall  
 he murmur against this great Lord,  
 if he come to him and effect this  
 worthy work by scourges? Let us  
 at length learn wisdom from the  
 very brute beasts: These if they be  
 put unto an horse-litter, coach,  
 chariot, cart or plow, and be lashed  
 with whips, they know it is for their  
 exorbitancy, or because they go too  
 slowly;

Part 2. slowly ; wherefore they come presently into the way, and make more haste and speed in their journey. Let us at least have so much prudence and discretion, as when any of us are corrected of the Lord, thus to ruminate and think with our selves ; Certainly, *I have wandered and gone out of the way ; behold, I am recalled with a rod : and whither should I have gone, had I been left alone ? But grant it, that I did go the right way, yet sure I did but creep as a snail ; these stripes read lectures to me of a neglected duty : therefore I will now be content to put on a little faster. I may perhaps seem to have slept hitherto : but now I will watch, and ply my stumps hard, and lay on load lustily.* If we make not these resolves and conclusions, we are lesse wise then beasts : for they are brought into the way, and to labour stoutly by lashes.

Hom. 62.  
ad pop. An-  
stach. & in  
c. 19. Act.  
Hom. 42.

Saint Chrysostome most excellently and with a divine tongue hath laid open this sweet matter before our eyes ; *If you please, saith he, let us describe to you two houses ; the*

one

one of joy and marrying, the other of sorrow and mourning: and let us in conceit enter into both, and see whether is better. The house of sorrow is full of wisdom; but the nuptial house is filled with confused noise. For behold and heare what undigested, unsavoury speeches, wanton laughing, lascivious talking, proud goings, unseemly gestures, abundance of pampering and belly-cheer, pride of clothes, and luxury in all things. Here are no other goddesses, but Fulnesse, Wantonnesse, Drunkenesse: Here Bacchus and Venus dwell; and all sound it with one consent, It is lawfull to revel to day. By these means men degenerate into beasts: for they eat like hogs, drink like cows, kick like asses, neigh like horses. Thou wouldst say they were all in the school of Intemperance, in the colledge of Lasciviousnesse, and in the wrastring-place of Filthinesse and Wickednesse. I condemn not, saith he, marriages, but the things which are done in them; the wanton dancings, bellish pride, enticing musick, and songs full of adultery and fornication. But  
now

Part 2. now in the other place you shall find no such matters: but all things are there strictly composed and discreetly carried; great quietnesse, deep silence, the remembrance of death and meditation of the future estate, true wisdom, nothing inordinate, nothing disorderly. Whoso speaketh here, uttereth himself lowly, briefly, modestly, discreetly. This is the nature of a right sorrow: it teacheth prudence, and ordereth men to a serious civility and fruitfull deportment and  
*Eccles 7. 3.* behaviour. Therefore it is farre better to go into the house of mourning then into the house of mirth. From the one we come out more modest, humble, prudent and holy; from the other, more wanton, foolish and wicked. And even as a body full of moisture and bloud, growing under the weight of its own corpulency and fat grossnesse, is the open hospitall for diseases; whereas that which striveth and laboureth hard, and feedeth poorly, is safe from sicknesses: so is the mind of men enervated and weakned in the affluence of delights and pleasures;  
 and



and is wantonnized and made Part 2.  
 prone to all vitious actions; whereas  
 the soul which is busied with sor-  
 rows and trials of afflictions is a  
 stranger to sin, groweth in goodnes,  
 & is active in virtuous operations.  
 Behold how affliction and sorrow  
 bridle and restrain all lightnesse  
 and whatsoever is uncomely for  
 speech or action. Therefore doth  
 God send these visitours unto us,  
 that as birds, which would else flie  
 away from their masters, we should  
 have our wings clipped. And why  
 do we deny it? Our own consciences  
 do witnesse against us, that we  
 are too lively & forward in naugh-  
 ty courses. Our lusts and untamed  
 affections do burn in us. And be-  
 cause we are as fearfull to meddle  
 with Mortification, as the dog is to  
 drink of Nilus, therefore our most  
 gracious God doth help us, and so  
 doth mix wholesome potions for us  
 against our wils, and exercise us by  
 troubles and miseries, that by them  
 we may be the more wary and obe-  
 dient, and more ready to cut off our  
 corruptions. And oh, if thou knew-  
 est,

Part 2. est, O man, even thou, how profitable it is for thee thus to die daily, that thy life may be taken at last away from sinne. These evils which do here beset us drive us home to God. Prayer is good, but joyned with Fasting and Alms : Prayer is excellent, but then its adjunct must be Mortification : Both of which are learned by the sweet discipline of this *School of Patience*. And this indeed hath been alwayes the study of the Saints, To winne God by daily prayers, and daily to break and subdue themselves by dying spiritually to sinne. Let us learn to do so, and we shall be accounted good scholars in the *School of Patience*.

I adde something for confirmation of what hath been said. That truly famous Emperour Constantine the Great, having set upon the Constantinopolitanes with no good successe, but indeed with a great losse of his own men, being heavy and weary, retreated from the army. And when night came, being very doubtfull what he should do, he looked constantly and stedfastly up to

Nicoph.  
l 7. c. 59.  
Baym. ex  
co, Tom. 3.  
Anno 313.

to heaven, and called upon God Part 2.  
 with devout prayers: and straight-  
 way behold a visible prodigious help  
 from that place. While Constantine  
 lifted up his devout eyes to  
 heaven, he observed this Scripture as  
 it were in golden letters engraven  
 there, INVOCAME IN DIE TRI- Psal. 50. 15  
 BULATIONIS, ET ERUAM TE, ET  
 GLORIFICABIS ME. *Call upon me in  
 the day of trouble, and I will deliver  
 thee, and thou shalt glorifie me.* At  
 this heavenly sight the Emperour  
 was at first greatly afraid; but pre-  
 sently turned his fear into joy, and  
 so lifting his eyes again to that glo-  
 rious place, he saw another strange  
 thing, viz. a crosse of starres, and  
 about it these words charactered,  
 IN HOC SIGNO VINCES. *In this  
 signe thou shalt overcome.* By these  
 signes from heaven the Emperour  
 was animated: and a few dayes af-  
 ter he went out against those of  
 Constantinople into the field again,  
 and obtained an admirable and  
 glorious victory, and overthrew  
 Constantinople. And from that  
 time forward the Crosse was had in  
 great esteem. Who-

Part 2. Whoever thou art, O man, that art troubled and perplexed with miseries, lift up thine eyes, and behold the heavens, and reade these divine exhortatory and consolatory words, *Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorifie me.* Conquer thy self, and winne God unto thee by prayers, and so thou shalt easily overcome all thine enemies that shall oppose thee. Here S<sup>t</sup> Augustine carefully admonisheth thee, lest thou shouldst expostulate with God and say, *They, our fathers, hoped in thee and thou didst deliver them ; but I have hoped in thee, and thou hast forsaken me : and for nought have I believed in thee, and for nought is my name written with thee, and thy name in me.* For this kind of dealing neither relisheth of Prayer nor Mortification, but rather an impious upbraiding of God. But if thou beest wise, say rather, as the same S<sup>t</sup> Augustine hath taught thee, *Thou art my King and my God : Thou art the same ; for thou changeest not. I see times alter and change ; but the*

In psal. 44.

the

Crea-

# of Patience.

67

Part 2.

Creatour of time changeth not. Thou art wont to lead me ; Thou art wont to govern me ; Thou art wont to succour me. Thou, O Lord, hast been our refuge, that we should be born when- as we were not : Thou hast been our refuge, that we should be born again when we were worse then nothing : Thou art our refuge, to feed us, though we forsake thee : Thou art our refuge, to lift up and guide thy children : Thou, thou, O Lord, art our refuge. We have not gone away from thee, when thou hast delivered us from all our enemies, and hast satisfied us with all thy good blessings. Thou givest good things, and speakest us fairly, lest we should faint in the way ; thou dost correct, beat, strike, and direct us, lest we should go out of the way : Therefore whether thou speakest us fair, let us not tire in our way ; or whether thou dost chastise us, let us not erre from the way : for thou, O Lord, art our refuge. So doth Patience teach us to pray. St Chrysostome spake well ; Prayer is the wages of calamities : Fasting is the helper of prayer. He prayeth most ef-

Serm. 4.  
 De verbis  
 Domini, in  
 fine.

Chrysost.  
 Hom. 3.  
 De Patientia.  
 Job. 6.  
 Hom. 1.  
 in Mathe.

N sica-

Part 2. *ficaciously, who doth sacrifice himself to him to whom he prayeth by a daily and sanctified Mortification.*

#### CHAP. IV.

*Affliction teacheth Prudence, and Meeknesse, and Humility.*

**T**Here was a citizen of Coningsberg, a man deserving great commendation and praise. He bringing his sonne to school to learn the first rudiments, that he might shew himself a careful father, he thus dealeth in the matter; He brought under his gown a great bundle of rods, as a gift to the Schoolmaster, and spake thus to his sonne, *Come hither, my sonne; you are now brought to school.* The Schoolmasters name at the same time was Nicolas Steeger, an eminent man for learning. The citizen standing before him, and setting his boy also by him, *Sir,* said he, *I do deliver this my sonne over to you to be well disciplined. I do desire you to take a speciall care of him. And if he shall prove undutifull and unmannerly towards you,*

I beseech you not to spare any rods. And with that he pulled out a great bundle of rods from under his gown, saying to him, Sir, when you have spent these, you shall have more of me. This is seriously and to good purpose to educate youth. Philippus Bosquier relateth this, who then was a Student in the same society.

Philip.  
Bosqu.  
Ad Cor.  
Bap.  
Canc. 2.  
p. 60.

Solomon discoursing of youth, saith, Folly is bound up in the heart of a child; but the rod of correction will drive it out. Christ, who is the most wise Schoolmaster, of whom our youth is best known and seen, that he may remove off all wantonnesse and childishnesse from us, doth not spare any rods; for he scourgeth every sonne which he receiveth; and, as the sonne of Sirach saith, He accusometh him to the rod. But all this is for the profit of the children that are corrected; for the folly that is bound up in them naturally, is by this rod of discipline driven out. So also by this means they learn Prudence, Modesty and Humility.

Prov. 22.  
15.

Heb. 12.6.

Eccles 30.3

And first of all correction learn-  
N 2 eth

Part 2. eth us Prudence. Ezekiel the Prophet saw a wonderfull creature, that had foure faces, the first was like the face of a cherub, the second like the face of a man, the third like the face of a lion, and the fourth like the face of an eagle. And when he saw this fight the second time, he observed a cherubs face in the place of an oxes face. What is the matter? what hath an ox to do with an angel, with a cherub? Thou wilt say, it was not the same creature but another. But Ezekiel is witnesse himself, *It is the same beast*, saith he, *that I saw at the river Chebar*. How therefore did the face of an ox change into the face of a cherub? In the Hebrew tongue cherub is as much as to say *a Master*, or *the multitude and abundance of knowledge and science*. Now behold the thing: we have now found out the myserie. The *Ox* anciently was the symbol or badge of labour, of which it is a most patient creature: For it serveth for waggons and wains, for the plow and for the cart; it is good to till the ground, to draw burdens.

Ezek. 10.  
15.



burdens, to tread out wheat: in a Part 2.

word, it is the true and lively resemblance of a laborious man. And to such an Ox the holy Spirit assigneth an angels face: By which he declareth a skilfull *master of much experience*. Heare the reason of the sonne of Sirach; *A man of knowledge deviseth many things, and a man of learning shall declare understanding*. Here certainly the son of Sirach doth praise experience & learning gained by many afflictions. For he is the best interpreter of himself; *He which is not tried, saith he, what knoweth he?*

Eccles 34.  
4.

Ibid. v. 11.

It is plain from hence, that affliction is not onely the mother of endlesse joy, but also of Christian prudence. Affliction putteth into our hands the torch of wisdom. Siracides confirmeth this by his own example: *I learned many things by wandring, &c. and have sometimes hazarded my life for these things: to wit, in seeking wisdom*. See how this Cherubs face complieth with the ox: behold how prudence accompanieth experience drawn from

Ibid. v. 12.

Part 2. hardnesſes and miſeries. From thoſe things which a man ſuffereth he beginneth to know himſelf, and others, nay God alſo; while he pondereth and conſidereth the vanitie of all humane occaſions, the variety of mens wits, the mutabilitie of their condition, and withall the innumerable deceits and cheats and the almoſt infinite moleſtations and vexations of this life. From hence by little and little he *beginneth to reſuſe the evil and to chooſe the good.* Whoſoever is not, as wooll, combed with an iron combe, what knoweth he, but to be either idle or delicate in his vain pleaſures? That is moſt true that Seneca ſaith, *We are moſt wiſe when afflicted.* Proſperity tainteth and corrupteth us. Job moveth a ſerious queſtion, ſaying, *where is wiſedome found? and where is the place of underſtanding?* and answereth himſelf thus, *Man knoweth not the price of it: for it is not found in the land of the living.* For certain that active wiſdome which ſheweth with the finger the worthleſneſſe of theſe fading temporals and the excellency

Mat. 7. 13,  
14.

Eccl. 9. 9.

Job 28.  
2, 13.

cellency of eternals, is not found in houses which even swell with abundance and plentie, where it is customary to feast and banquet every day. Here Plenty and Affluencie, here Folly, Wantonneſſe and Madneſſe do alwayes keep reſidence. For what can be more ſortiſh and ſimple then to rejoyce in the gains of moſt vile and vain things, and to loſe thoſe which are eternall and moſt bleſſed? St Gregory affirmeth the ſame, ſaying, *They are to be counted extremely fooliſh and doting, who loſing ſuch great bleſſings, deſtroy themſelves in acquiring the vile traſh of this world.*

Greg. in id.  
lud Jobi.

That which that wiſe Romane ſaid of virtue may alſo be affirmed of prudence and wiſedome; It is high, royall; unconquerable, indefatigable; it bringeth no ſatietie nor repentance, it is immortal. Thou ſhalt find it in the temple, in the market, in the court, in the gates of the citie, all duſtie and ſun-burned with labour, with hard corny hands. King Solomon ſpoke with a more divine ſpi-

Seneca, De  
beata vita,  
c. 7, & 8.

Part 2. rjt when he said, *The rod and correction give wisdom.*  
*Prov. 29. 15.*

The gall of a fish helped the blindnesse of Tobits eyes : The gallie bitternesse of calamitie is the most noble and true medicine to help those dull-sighted and blear-eyed men who cannot see how all mans life is miserable, short, full of errours, most plentiful of troubles, next threshold to death, falling in a moment ; who see not with what diligence and industrie that better and eternall life is to be sought after. To the taking of this darknesse off the eyes, I say, there is not a more strong nor healthy potion then Affliction : Seeing that a man afflicted & distressed descendeth into himself, and objecteth to himself, *Behold the fallacies of the world. This is her reward bestowed on thee : these husks the world useth to give to her clients ; this thou desiredst to purchase : take it, as thou gottest it : This thou cookedst for thy self, and thou must even fall to and eat it. And dost thou not see and feel what a stench and what bitternesse these filthy pleasures*

saues leave behind them? They quickly cloy and annoy us; they wither in their first growth; and oftentimes when they give us most delight, they bid us good night: but wilt thou not yet believe experience? Thou thoughtest thy self hitherto an Achilles, and fondly dreamedst that thou wast some unconquerable Heros, which durst even provoke Adversitie to set on thee: but thou art even such an one as I see; thou fallest before thou art soundly touched. Art thou that magnanimous and patient, that valiant and resolved champion, who (as Peter) didst vow thy company even to bonds, nay to death? Now thou art blown down with a blast, and conquered before the approach of an enemy. This or the like lecture doth a man in affliction reade to himself. Behold (I beseech you) how that gall of affliction doth open the dark eyes, and direct those that were shut. Jeremy the Prophet confirmeth this plainly with these words; *From above he hath sent fire into my bones, and hath instructed me.* Hence that true speech of S. Gregories; *Those eyes which*  
N 5 *sinne*

Lament. 3.  
13.

Part 2. sinne had blinded, punishment and affliction opened. Therefore a man in affliction may say with the Prophet Jeremy, *I am the man which have seen affliction in the rod of his indignation. Thou hast chastised me and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned: for thou art the Lord my God.*

Lament. 3.  
1.

Jer. 31. 13.

It is not seldome that we are wretched and miserable, and yet (which is the misery of all miseries) we are ignorant that we are so, and count him amongst our foes who accounteth us miserable. In this point we are like those men who never say their houses burn so long as they believe they can keep the fire for bursting out: but whenas the flame once beginneth to rage without, and to break out at the windows and roof, then the help of neighbours is implored; the businesse then cannot longer be hid; the fire sheweth it self. So we then prove wise when we are smartly bitten with adversity. So, *fear and trouble do make us to understand the hearing.*

Isa. 21. 19.

*bearing. So speaketh Siracides, whose* Part 2  
*pricketh the eyes bringeth forth tears;* Eccles 2  
*and he that striketh the heart cau-* 24.  
*seth pain. When any one is assault-*  
*ed by a sudden reproch, or hurt by*  
*an unexpected injury, or invaded*  
*by any unlooked-for calamity, then*  
*is the time for him to try himself;*  
*then it will clearly appear how*  
*meek, how patient, how mindfull*  
*he is of humility and lowliness of*  
*mind: And though perhaps it may*  
*a little offend him, and make him*  
*to stumble, yet if he be wise he will*  
*presently take courage, and the*  
*wound will stirre up his under-*  
*standing; and so he will shew forth*  
*his patience, exercise his humility, &*  
*manifest his meeknes. The xod, saith* Eccles 22  
*Siracides, at all times instructeth us* 6.  
*and learneth us wisdom. All the*  
*writings of Anneus Seneca are full*  
*of wisdom, and deserve to be en-*  
*graven in letters of gold, and pre-*  
*served in a cabinet of cedar: but*  
*amongst them all, those which he*  
*writ in his banishment to his mo-*  
*ther Helvia deserve the crown. So*  
*farre this noble Romane profited in*  
wis-

Part 2. wisdome in that time of hardnesse, that his affliction was more comfort then distraction to him. No otherwise do the scholars in this *School of Patience* grow wiser every day by their scourgings. *Stripes do teach us*. Thus the wounded fisherman learneth wit after he hath been struck by a scorpion. A fisherman, they say, out of an over-eager desire of his prey, laying his hands hastily on his net, was wounded by a scorpion that he was not aware of. Whereupon he said, *Henceforward I will not be so hasty. This harm shall teach me to beware*. Nor must we reason otherwise. The wound of our calamity being healed, we perceiving that we have sinned by impatience, when we return to our selves, let us say thus, *O impatient and hasty fools that we were! how we behaved our selves in that affliction! how delicately and nicely! we were so haughty and hasty, that we thought to have caught the moon. Alas, is this to be a patient Christian? do we aspire to heaven, and yet fear and fret at the pricking of a needle, fearing*



ing and refusing to suffer even the least evils : But now therefore let us demean our selves otherwise . and stirre up that gift of patience that is in us .

God, when he gave his laws to Moses, did it in thunder and lightning, while the air thundred, and the lightning flew abroad : by which act he shewed that we are never more attentive to heare his laws then when the thunderbolts of misery and calamities strike us, when we are humbled with great storms of severall afflictions : Here now we dare not but shew readinesse and reverence, and will willingly promise to perform all his injunctions. Then do that whilest thou art in health which thou art not so able to do in thy sicknesse. For if God be so terrible when he gave his law to be kept, how much more terrible will he be (think you) when he shall require an account of the transgression of it by us ?

Let us here make a search : How often (I pray you) do we earnestly and eagerly meditate upon those cele-

Part 2. celestiaall delights and eternall pleasures? how often upon those terrible and eternall burnings in that place of torment? Alas seldome, and that slightly. Seeing therefore that we do not put our selves upon these wholesome and serious employments, God doth in this *School of Patience* mildly correct our carelesse and remisse thoughts, and putteth this task upon us: Here fix thy thoughts, O man; If such an easie disease doth so afflict thee, how then shall those everlasting dolours torment thee? If the pain of one worm-eaten tooth doth so fearfully vex thee day and night, that it almost driveth thee to madnesse, how then shall that fearfull worm of conscience torment her most desperate and forlorn captives? If the gout, the stone, or the colick do so excruciate a man lying in a soft dainty bed, how, oh how, shall that eternall fire, never, never to be extinguished, torment its patients in the pit of hell? Think, ah think, that whatever thou sufferest here is but as one little touch of the least needles

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needles point, a mere nothing, not Part 2.  
fit to be thought a torment: But  
*who amongst us shall dwell with the* Isa. 33.14.  
*everlasting fire who amongst us shall*  
*dwell with the everlasting burnings?*  
Nevertheless ever & anon we have  
this perswasion within our selves,  
*I cannot longer endure that man. I*  
*cannot suffer this or that any longer:*  
*whoever could pocket up such inju-*  
*ries?* And how wilt thou, O my  
friend, then away with the company  
of all the damned and the devils  
themselves? how wilt thou bear  
such torments, so great, so everlast-  
ing? If God so punish in the time  
of grace and pardon, how will he  
punish there where there is no room  
or place for mercy? Whenever  
therefore thou findest thy self sick  
or ill, think and say to thy self, *Be-*  
*hold a type of hell, but a mere feigned*  
*one! behold a relish of hell, but a ve-*  
*ry mild one!* Thy sharpest sufferings  
here are sweet if compared with those  
tortures: they are but like a shadow  
or a dream. Learn therefore wisdom  
and understanding betimes.

But now as God doth give us in  
this

Part 2. this *School of Patience* a relish of the pains of hell, so doth he likewise afford us a tast of those eternall delights. For a man of a good conscience, when he is troubled with sorrows, miseries, and dolours, can say with S<sup>t</sup> Paul, *we are pressed out of measure passing strength, so that altogether we doubted even of life.* What is now next? *To thee, oh my God, do I send up my sighs with my whole heart.* Thy court and house is safe enough, and large enough, out of which all sorrows and griefs, all dolours and pains are banished: there is no place for diseases or death; all there is full of pleasures and joy. On the contrary here on all sides we are beset with pains, griefs and vexations. Wherefore, O my Lord, if my desire be according to thy will, pull down this little weak cottage of my body. I passe not upon it: let it fall to the ground; only let me come to thee. I have long enough sate weeping by the waters of Babylon: my harp hangeth upon the willows and is now silent; my mind is now all upon that heavenly Sion: I am,

O Lord, greatly desirous to be with thee. This is indeed to be wise: Thus this School of Patience learneth us wisdom.

And as it teacheth us wisdom, so also lowliness or humility. Who learneth not here to vilifie and debase himself, will never do it. God commanded Moses to put his hand into his bosome: He did so; but when he pulled it out again, it was all leprous. What strange wonder was this? Why was not a greater & more majesticke miracle wrought, which might have struck him with astonishment? Theodoret answereth to this question thus, God, saith he, did admonish Moses, that being the Generall of so great a people, he should not wax proud, but submit himself wholly to God in all humility. For with that hand was he to work great and mighty wonders: lest therefore he might kisse and worship that hand, as the authour of his great actions, God made it leprous; that though Moses should do so many mighty works with it, yet for all that he should say, Not our high hand, but

Deut. 32,  
27.

Part 2. *the Lord hath done all this.*

*Senec. epist.  
79.  
Plutarch in  
Alexandro.*

That Macedonian King Alexander the Great, when he was in India, and destroyed diverse nations by warre, in the besieging of a certain citie, as he viewed the walls to find but the weakest place to assault it in, he was struck with an arrow: But for all that he sat still on horseback, and went on with his businesse. But at length when the blood was stopt, and the wound being now drie began to pain him, and his leg to wax stark and stiff by the horses side, he was then forced to give over, and said: *All men do swear that I am the sonne of Jupiter; but this wound proclaimeth me a man.* O Alexander, art thou now forced to confesse thy self a man, which diddest a little before suppose thy self to be a God? Behold how quickly we learn in the *School of Patience* to clip our wings and unplume our high thoughts. Whoever is a scholar here, if he be not altogether stupid and a mere block, may passe this sentence upon all his affairs, *I have wealth good store;*

store; I want no favour; I am full of worthy employment; I am of great authoritie; followed with honours and encomiums, and mounted almost to heaven: but ha, how often do I creep upon the earth! What a many leſſurers have I that reade mortalitie to me? On one ſide cares, on another diſeaſes, from thence a troop of miſeries twitch me: and what do all theſe reade, but that I am a man, weak, mortall, liable to any evils. Saint Chryſoſtome elegantly diſcourſing of this point, ſaith, God not onely made the world admirable and great, but withall corruptible and fading. What he wrought in his Apoſtles, the ſame hath he done in all the world. But what did he in his Apoſtles? Becauſe they did ſuch great ſignes and ſtrange miracles he therefore ſuffered them to be continually ſcourged, to be driven about, to be imprifoned, to be afflicted with bodily diſeaſes, to be ſtoned, to be crucified, to be in dayly tribulations; leſt that they ſhould have been accounted gods, and not men, by reaſon of the wonders they wrought.

Hom. 10. ad  
Pop. Anti-  
sc. 1

Part 2. wrought. So the Apostles cured the maladies of the sick, and yet were sick themselves; they raised the dead to life again, yet they died themselves. Why wonder we hereat? Such treasure have we in earthen vessels, which one little dash breaketh all to pieces. Hence some of them were almost ever sick. For Timothy was permitted a little wine for his stomachs sake & his often infirmities: 1. Tim. 5. 23. Trophimus was left at Miletum sick. Epaphroditus was sick even to death. What kind of men, may some one say, were these Apostles, whom not a pulpit made sick, but their diseases.

But let such a man know, that in this *School of Patience* Humilitie is to be learned of the holiest men even of the blessed Apostles themselves, before all other things. So saith Saint Bernard, *The boasting of Saint Paul was repressed by a prick in the flesh: So Zacharies unbelief was punished with dumbnesse: So by honour and dishonour the Saints do profit*, whilst amongst those singular gifts which they received they

find



find themselves beaten with common calamities equally with other men; that whereas by grace they did see more then other men, by this participation of miseries they should learn not to forget what they were. For as a Chirurgicalian doth not onely use cintments but fire also and iron-instruments to sear and cut off all excrescencies about the wound that is to be cured, so God, the Chirurgicalian of the soul, doth in like manner use trials, afflictions and troubles, to bring us to that pitch of humilitie which is both pleasing to him and wholesome for us.

Whatsoever therefore cometh to be suffered, let us in all things submit. to the divine *ferula*. Let none say, *Oh but I deserved not to suffer such things; I was not faultie; I am punished unjustly.* Ungodly and damned words! These are farre better; *I am justly punished; I receive but as I have deserved; and though I may seem to my self at this time or for this fault not be worthy of so severe punishment, notwithstanding, as the case standeth, I have deserved*

Part 2. *deserved this evil a thousand times.*

*I am never but most justly scourged, and that for my good: for so I make experiment of my self, and learn to know my self. For, as Siracides saith,*

*Eccles 34.  
9.*

*Suidas, voco*

*Ἀνίστας*

*p. 32.*

*a man that hath tried many things knoweth much. Hannibal, that terror of the Romanes ( as Suidas witnesseth ) lived seventeen yeares in the open air, and lodged in the open fields, being a most warlike and experienced Generall. He would say of himself, Age and good and bad fortune have instructed me, so that I know it is better to be led by reason then chance. He whom fortune never deceived, cannot reckon up her uncertainties. I being mindfull of humane infirmitie, do know her power, and that all things which we do be lyable to a thousand miscarriages: But if God would give us a right mind and the use of prosperitie, we should not onely recount what hath passed, but what also may come to passe: However I am sufficiently instructed against all chances.*

*Plinius in  
Panegy.*

*We may say therefore with Plinie, Ob how profitable is it to come to prosperity*

prosperity through adversitie ! But oh Part 2.  
how consonant it is to Christianity  
and humilitie, when we are prest  
by adversitie to acknowledge it just-  
ly imposed.

The brethren of Joseph Viceroy Part 1. c. 6.  
of Egypt were ( as we have shewed )  
accused of theft. For it was objected  
to their faces, *The cup which ye have*  
*stolen, is it not the cup in which my*  
*Lord drinketh ?* they might have re-  
plied, *we are not thieves ; nor can* Gen. 44. 1.  
*we bear that reproch : we are also-*  
*gether innocent.* But, O good men,  
rub up your memories : ye have  
stolen more then a thousand cups.  
Ye are menstealers : ye stole Joseph  
himself ; and that above twentie  
yeares past : do ye not remember  
it ? This was a filthy kind of theft,  
and worthy of bitter punishment.  
Here now Josephs brethren, though  
plain men, yet confessed themselves  
guilty, to their commendation ; God, Gen. 44. 16.  
say they, *bath found out the iniquity*  
*of thy servants : behold, we are the*  
*servants of my Lord.* But that was  
worthily spoken of them ; *we are*  
*therefore punished, because we verily* Gen. 42. 31  
*did*

Part 2. *did sinne against our brother. So let every one of us say in miseries and adversities, I do deservedly suffer all these evils, yea, most deservedly.*

In this School of Patience humility is the beginning, the middle, and the end. Without humility nothing is learned, nothing remembered, nothing profited in. That we may in the first place learn this, let us think upon that blessed estate in which we shall triumphantly rejoyce, *We are comforted now for the time that we have been plagued, and for the years in which we suffered adversity.* Whom God doth not afflict, they are either unworthy of such care, or else drones, and not fit to be taught these hard lessons.

*Psal. 90.  
25.*

#### CHAP. V.

*Affliction is many wayes profitable, and often such things as are No-  
cument: are Documents.*

**K**Ing David having received a thousand benefits at the hands of God, lest he should die unthankfull, crieth out, *It is good for me,*

*Psal. 119.  
91.*

*Lord*

Lord, that I have been afflicted. Part 2.

But why doth he forget things wor- *Psal. 119.*

thier of remembrance ? why doth he *71.*

not rather praise God that his shep-

herds crook was changed for a scep-

tre ; that his straw-hat was turned

to an Imperiall Crown; that he was

advanced from the sheepfolds to a

Majestick Throne ; that he was

brought from shepherds weeds to

wear purple ? These things, I say,

were worthy of thanks. Truly the

king was no way unmindfull of

those large benefits. He judged it a

singular great blessing to be raised

from the cottage to the palace : But

yet he esteemed it a farre greater

that God had humbled him in the

state of royaltie to become a begger,

as he was when he fled from Absa-

lom his sonne. This benefit seemeth

to outstrip and surpasse all the o-

ther : for this he heartily giveth

thanks, saying, *It is good for me that*

*I have been afflicted.* Joseph would

have said to Pharaoh, *It is good for*

*me that thou hast exalted me ;* Ruth

would have said to Boaz, *It is good*

*for me that thou hast enriched me.*

Lord O Esther

Part 2. Esther might have said to Ahasuerus, *It is good for me that thou hast crowned me.* Mordecai might have said to the same king, *It is good for me that thou hast honoured me.* Tobit might have said to the Angel, *It is good that thou hast enlightened my eyes.* Naaman might have said to Elisha, *It is good for me that thou hast cleansed me from my leprosie.* The lame man might have said to St Peter, *It is good for me that thou hast healed me.* Lazarus might have said to Christ, *It is good for me that thou hast raised me to life again.* But king David reckoneth this amongst the most excellent blessings, and saith, *It is good for me that I have been afflicted.* Good for certain, altogether good. For this I account more profitable and precious then if I had received golden mountains from thy hands. Why, I pray you, was this so good for the king? That I might learn thy statutes. Hitherto I have not well learned or understood the language of that heavenly Court; I was ignorant in thy divine law: But now I am made a counsellour, even

in the School of Patience ; where Part 2.  
 none are good scholars and well learn-  
 ed but such as are humble. It is good  
 therefore, O Lord, for me, that I have  
 been humbled. By right therefore and  
 lawfully doth David give great  
 thanks, not that he was made rich  
 or exalted, but that he was afflicted.  
 We may maintein it, that *Affliction*  
 and *Humiliation* are both wonder-  
 fully profitable for men. Affliction  
 learneth us Fortitude and Fidelity ;  
 Affliction learneth us Commiseration  
 and Abstinence ; Affliction  
 learneth us Prayer and Mortifica-  
 tion ; Affliction learneth us Pru-  
 dence and Humility exactly ; as we  
 have already shewed.

We adde now, That Affliction to  
 a man not too-too impatient is u-  
 niversally beneficiall : For that is  
 true, *Nocuments are Documents*.  
 Cresus witnesseth the same in Hero-  
 dotus ; *My miseries*, saith he, *though*  
*they were unwelcome*, yet they were  
*lectures of discipline*. Which the  
 Greeks have elegantly expressed in  
 two words ; *παινιματα, μαρτυματα*,  
*what hurteth us, helpeth us*. Stripes  
 O 2 make

Part 2. *make us wise.* And this point we will more copiously demonstrate.

Job extolling the admirable providence of God, saith, *He bindeth the waters in his clouds ; and the cloud is not broken under them.* It is the Divine Providence that shutteth up those aeriall waters , and bindeth them up as it were in a garment. Clouds are as it were the chariots of the waters , and the winds are as it were the horses which do carry those high depths hither and thither through the world. If God should permit those waters to fall all at once on the earth , they would do more hurt then good ; but now whereas they fall gently and drop by drop, they make the earth abundantly fruitfull by their soft tears. But if he withhold the waters, all things are dried up, saith the same Job : and if he sendeth them forth, they destroy forcibly the earth, as in the deluge. So therefore the most providently wise God doth rule those heaps of waters, that neither the fields are parched for the want of rain altogether,



gether, nor yet are they drowned Part 2.  
and choked with their sudden irrup-  
tions. He holdeth a mean.

*Waters* in holy Writ are the sym-  
bols of Afflictions. Hence the  
kingly Prophet singeth it, *The wa-<sup>psal. 69. 2.</sup>*  
*ters entred even into my soul.* Now  
even as God doth moderate the  
rain for the earth, that neither the  
abundance nor yet the scarcity of  
it shall be too great to hurt; unlesse  
he intendeth to punish our finnes:  
so doth he likewise temper and over-  
rule all our sorrows and miseries;  
that there shall not want matter of  
exercise for us on the one side, lest  
we should grow idle, nor yet matter  
of consolation on the other, lest we  
should sink and despair. And this  
the same sweet Harper declareth, say-  
ing, *Forsake me not utterly, O Lord.*  
He asked not, to be not forsaken,  
vexed, afflicted: but he prayeth,  
*not altogether, not utterly, not for*  
*ever*; which he had deserved by  
his transgressions. Now if at any  
time God destroyeth the fardness  
and riches of the earth by some sud-  
den and violent storm, we must

So S. Am-  
brase ex-  
poundeth

Part 2. think that he sendeth it for punishment : And yet this same may prove to our good. It shall be good for us, when God shall even so humble and afflict us : *Documētis are Documētis.*

There are some trees that hold their fruit so fast on that they will yield none of it unlesse it be pulled off by force. Of this sort are Nut-trees, Wallnut and Almond-trees, together with the Oke-tree. If any man dealeth gently with these, as we use to do with Pear-trees and Plumb-trees, he shall get no fruit from them, nay scarce any leaves : and therefore they must be made to let fall their fruit by the blows of cudgels, clubs and stones ; that what they will not yield by fair, they may be forced to do by foul means. And we mortalls are very like to trees. Our actions performed with piety are our fruits. These fruits God desireth and requireth ; not truly harshly by might and force, but most gently and most lovingly. A thousand times doth he crave  
 Aug. 1. them at our hands ; *My sonne, keep my*

my commandments ; for they shall Part 2.  
 increase the length of thy dayes. Ho- Ps 4. 10.  
 nour the Lord, and thou shalt prosper. Ps 7. 1, 2.  
 My sonne, forget not thou my law. Ps 113. 16.  
 Hearken, oh my sonne, and receive my  
 words, that thy years may be many:  
 keep my commandments, and thou  
 shalt live. and, My sonne, give me  
 thine heart, and let thine eyes delight  
 in my wayes. But because our good  
 God for the most part getteth little  
 or nothing from us by these courses;  
 no fruits will fall from us by these  
 gentle means; he is forced there-  
 fore to shake the tree, and batter it  
 with stones and cudgels, that at  
 least by this way it may yield some  
 fruit. Our consciences, the preach-  
 ers of Gods word, the motions of  
 his holy Spirit, these do all admonish  
 us: yet such is the contumacie of  
 these trees, that no fruits will be got-  
 ten so: Therefore take it not ill,  
 O tree, if thou beest hardlier and  
 roundlier dealt withall. So God  
 dealt with the children of Israel: He Ps 109.  
 delivered them into the hands of the 41. 42.  
 heathen; and such as hated them  
 were Lords over them: Their enemies

Part 2. *also oppressed them, and they were humbled under their hands : that those things which hurt them might profit them. Why therefore should the tree be offended at stones or clubs ? It might be free from such usage if it would yield willingly what is reasonably demanded.*

2. Kings 5.  
33.

Naaman the leper was highly angry that Elisha the Prophet gave him such a slight answer, so that he began to scorn Jordan, and determined to wash himself in the rivers of Syria. But his servants pacified this angry Lord thus, *Father, if the Prophet had commanded thee some great thing, wouldst thou not have done it ? how much rather then when he saith unto thee, wash, and be clean ?* So being perswaded by these means he washed in Jordan, as he was commanded, and his leprosie left him. Oh that we would be so perswaded ! The same is said to us, not for the obtaining our bodily health, but for the welfare and salvation of our souls : *Although God should command us some great thing, ought we not to do it ?* For certain, yes :  
for

for of such value and worth is eternall blessednesse, that if we should be commanded even for a while to endure the bitterest pains that can be (suppose infernall pains) yet herein we ought not to stick or delay, but readily obey, so that it might be well with the soul for ever. Yea, though the joy of heaven should be supposed not to last above an hundred years, yet any thing is here to be born rather then that neglected. And so also, though the flames of hell should be supposed to be extinguished after an hundred years, yet what is not rather here to be endured then to be reserved for those future punishments? How much more chearfully then are any evils to be gone through here, since whatever we suffer, in a short time, in a moment shall passe away; but as well the reward as the punishment are for ever and ever eternall? S<sup>t</sup> Chrysostome here opportunely stirring up our sloth, saith, *what sayest thou, O man? Thou art called to a kingdom amongst the sonnes of God, and art thou slothfull, and as an idle-bee*

*chrys. Hom. 2. in c. 1. ad Coloss.*

O s scratchest

Part 2. *Scratchest thy head, and art loth to stirre? what if for some certain dayes thou shouldst leap into a thousand deaths? oughtest thou not to bear them? wouldst thou not do any thing for sovereignty? and yet when-as thou shalt be a partaker of the kingdome of the onely-begotten Sonne of God, wilt thou not rush through a thousand swords? wouldst thou not leap into fire? And yet these would not seem grievous unto thee.*

*Num. 19. 9.*

God commanded, that a man that was clean should take up the ashes of the red cow, and carry them without the host into a clean place: and it should be kept for the congregation of the children of Israel, for a sprinkling-water: it is a sinne-offering. God would that the ashes should be gathered for a sprinkling-water, not by every one, but by a clean man: nor should the ashes be cast into some unclean corner, but into a most clean place. Why are ashes so highly honoured and esteemed? That they might be a sprinkling-water for the unclean. Here, O Christians, attend diligently,

ly, how much this purging-water Part 1.  
 for sinne was set by : which truly  
 was sharp and biting, but most apt  
 and fit to purge away uncleannesse.  
 There is none amongst men free  
 from uncleannesse. Holy Job saith,  
*If I wash myself with snow-water, Job 9.30,*  
*and purge my hands most clean ; yet* <sup>31.</sup>  
*shalt thou plunge me in the pit, and*  
*mine own clothes shall make me filthy.*  
 Was Job therefore to be washed ?  
 What shall we then say of others ?  
 But truly what fire is to the metall,  
 what the forge for iron, what fullers  
 earth for cloth, the same is affliction  
 for men: it doth purge away, cleanse  
 and wash off all filthinesse. The  
 Prophet Daniel foretelleth great  
 evils to the Jews ; *They shall fall by* <sup>Dan. 11.33.</sup>  
*the sword, by the flame, by captivity*  
*and by spoil many dayes.* But what (I  
 pray you) is the cause of this so great  
 evil ? *to try them, and to purge them,* <sup>v. 37.</sup>  
*and to make them white, till the time*  
*be out : for there is a time appointed.*  
 This sprinkling-water therefore  
 purgeth us exceedingly : *we are tried*  
*and made white.* So, even so is it :  
 Things hurtfull prove lessons. *It is*  
*good*

**Part 2.** *good for us that God humbleth and afflicteth us.* O that we would look upon the banefulnesse of sinne with such eyes as the Prophet David did. If God would please to give us balances and scales to examine the incredible weight of our finnes, all our miseries and sufferings would seem light, which so soon have an end; they would be but as a feather to the weight of a mountain: all that troubleth us would be as nothing. We would not then refuse this purging-water, so that our souls might be cleansed too. It would be then good for us to have been afflicted.

*John 5. 2,  
3. 4.*

At Jerusalem there was a pond by the sheepmarket, wherein the flesh of the beasts that were to be sacrificed were washed: *This had five porches: In the which lay a great multitude of sick folk, of blind, of halt, and withered, waiting for the moving of the water. For an Angel went down at a certain season into the pool, and troubled the water; who-soever then went first in after the stirring of the water, was made whole* of



of whatsoever disease he had. Here Part 2.  
 was an elegant type of the world,  
 and a true effigies of it. For what  
 is the world but a common lodging-  
 place or publick inne of innume-  
 rable sorts of diseased? But that  
 there might be some cure for so ma-  
 ny sick and grieved, the *great Angel*  
*of the Covenant* came and troubled  
 these waters. For certainly it was  
 wonderfull, that there being at Je-  
 rusalem so many clear, bright, cry-  
 stalline and sweet waters, it should  
 please God to bestow the gift of  
 healing on this foul, dirty, troubled  
 water, which the slaughter of so  
 many cattel, the hair and bloud of  
 so many slain beasts had polluted.  
 Had not the miracle been more fa-  
 mous if it had been in Jordan or in  
 some sweet-smelling fountain in a  
 garden, then to receive health in  
 this stinking and muddy pool? See  
 and behold, O Christians, how farre  
 different the counsels of God and  
 men are. God will have the soul  
 washed, not in the waters of Jeri-  
 cho or Damascus, not with such as  
 smell of nard or spikenard, of roses  
 or

Part 2. or lavender, but in those which he hath troubled by his bloody Crosse; in the Salt-sea of miseries; in the vast ocean of calamities. This, this is our bath; these are our washing-places: here we are cleansed. God prescribed to the Israelites for the cleansing and expiating their uncleannesse waters mingled with ashes or blood. The mind of man is purified no better way then by this water: Such bloody streams flow to us from the sides of our crucified Saviour: His whole life yieldeth those purging smart ashes to us. Let us have recourse to those troubled fountains: here let us leave our filth; and here (I am sure) we shall receive health. But I passe not so from this pool of Jerusalem: Whenas our Saviour (as we said) entred into this porch, he found a great multitude of sick folks; yet healed but one out of all. Here some may perhaps say, *How sparing and niggardly is the Lord of his blessings! He might have healed them all with a word: But why (I pray you) did he restore health to one onely? Was it be-*

because he would do as the waters of Part 1.  
the pool, never heal but one at a time.  
Yea this we seek, why God, who is  
infinitely mercifull and powerfull,  
and who was pleased to give that  
virtue and force to the waters, would  
not have all those that were there  
sick to be healed? For as the gentle  
Sunne by his glorious beams doth dai-  
ly profit a world of people without any  
prejudice to himself, so nor could the  
Creatour of the Sunne suffer any losse  
or dammage, though he should turn  
the diseases and sicknesses of most men  
into health and soundnesse. We here  
answer; The Sunne indeed doth by  
his beams give light to all things,  
and comfort them pleasantly, un-  
lesse some clouds hinder his opera-  
tion. The thickest clouds that be  
are sinnes: by these dark clouds the  
Sunne of Righteousnesse his beams  
are obscured. For this evil the Pro-  
phet Jeremy lamenteth; *Thou hast* Lam 3. 44.  
*covered thy self with a cloud, that*  
*our prayer should not passe through.*  
The multitude of our transgressions  
too often is the cause that we swim  
not whole out of our miseries. That  
Christ

Part 2. Christ healed but one at this pool, perhaps the cause was, he found none worthy of such a benefit but that one. But had all been free from sin, and pure and upright of life, why but one restored to health? we answer again, It was expedient and good for them so to be afflicted and humbled. All things are not convenient for all men. Many thousands of men are sick and weak, which if they had their health would run post to hell; but now in their sickness they go towards heaven.

Most true is it, that *No cuments are Documents*. It is good for thee, good for mee, O Christian, good for a world of other folk, that God doth afflict us. The schoolmaster best knoweth what is most fit for any of his scholars. How often hath extreme calamitie been the beginning of salvation? How often have utter losses proved the springs of greatest gains? So that saying of Themistocles is verified, *we certainly had perished, if we had not perished*. We suppose and believe the silk-worms, those natu-

rall

rall silk-weavers, to be happy, seeing their house is nothing else but silk, and their work so easie as that it seemeth rather a rest from work then any toil. But let us look into the matter narrowly, and we shall find that which we call their house to be their grave, and those poor worms to die amidst their labour. So very often that which our appetite and desire esteemeth profitable and pleasant, experience findeth hurtfull and dangerous. Nay, it is most certain, when our lust is earnestly carried to the love of any thing, unlesse it be directed towards and seeth God in it, there is evil and losse in it. Hence Christ giveth those things which are most profitable for us, most liberally. Inviting all not to the glory of the world but to the school of Patience he saith, *If any man will come to me, let him deny himself, and take up his crosse, and follow me, not to a pleasant, green and fragrant garden, but to mount Calvarie.*

Our blessed Saviour shewing one part of his glory on mount Tabor,

Part 2. Tabor, he took but three of his Apostles to see it. Why did he not call out some hundreds of people out of Jerusalem to behold it? why at least took he not all his Apostles to see the sight? Gods counsels and mens how different are they! When Christ was all of a gore bloud upon the crosse, an innumerable multitude of people were then present: but when he would shew part of his glory on mount Tabor, but three of his dearest were admitted to the sight. Prosperity and joyfull happinesse profit but few; The crosse and calamities do chiefly benefit men. Bonaventure saith, *He had rather go up to Golgotha to behold our Saviour, then to Tabor.* So still, *Worshipments are Documents.*

In Rome in the year of our Lord God 167 M. Aufelius and Lucius Verus would have had all the souldiers crowned with lawrel, to testify a publick joy: But there was one souldier among the rest which was a Christian, who did not wear his crown upon his head but upon his arm; & being asked why he alone

of his had transgressed the publick order of Part 2.  
 he not so great a triumph? answered, *Non*  
 people *decere Christianum in hac vita co-*  
 ? why *monari, That it was not fit for a*  
 postles *Christian to be crowned in this life.*  
 els and In the defense and commendation  
 When of that noble act and answer, Ter-  
 d upon allian writ a book entituled, *De*  
 multi- *militis corona*, that is, *The souldiers*  
 reſent: *crown*; in which he elegantly pro-  
 t of his eth that souldier to have done very  
 t three wisely. In truth it becometh not a  
 d to the Christian to wear any but a thor-  
 happi- ny crown: for no otherwise was  
 ſſe and ur Head crowned. Alas! how  
 i men. I do delicate and tender members  
 rather agree with a thorny, wounded and  
 Savi- bloody Head! That famous Bi-  
 Noct- ſhop of Hippo Saint Augustine, well  
 weighing the words of Saint James  
 r Lord the Apoſtle, *Behold we count them Jam. 3. 11.*  
 Lucius *bleſſed which indure. Ye have heard*  
 e ſoul- *of the patience of Job, and have*  
 to te- *known what end the Lord made,*  
 ere was *they ſhould not, ſaith he, therefore*  
 which *offer temporary evils in hope they*  
 e wear *ould receive their goods again, as*  
 t upon *Job did: for his wounds and rotten-*  
 e alone *neſſe made him whole, and all thoſe*  
 had things

Part 2. things which he had lost were doubly restored to him. That therefore we should not, when we suffer temporall evils, expect or look for such a remuneration, he saith not, Ye have heard of the patience and end of Job, but he saith, Ye heard of the patience of Job, and have seen what end the Lord made. As if he had said, Endeavour temporall evils, as Job: but for this your patience expect not the restitution which Job had of temporall goods, but rather of eternall and heavenly, which are laid up in the Lord for you.

So therefore we must suffer, that the reward of patience may there be looked for where we shall no more suffer. Many are advanced high, that their fall may be the more grievous: and so on the contrary, God suffereth men to fall and suffer here deeply, that he may advance them the higher. Here the torments are most; there the reward shall be greatest.

In the sacred word of God a righteous man is often compared to a palm-tree. Heare that heavenly

Gardener,

Gardener,  
the  
how  
thou  
arm  
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you,  
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## of Patience.

III

Gardener, saying, *I will go up into the palm-tree; I will take hold of her boughs.* O my God, what needest thou climber? are not thy al-reaching arms long enough to pull her fruit without climbing? It is as easie for thee to reach the highest fruit as the lowest. But observe, I beseech you, the wisdom of Divine counsel: A gardener as he standeth may crop off the nethermost fruit, by pulling the branches gently to him: but if he will have any of the highest, he must climbe up and tread upon the tree, and sometimes break an arm of the tree, that he may come by the fruit. We said before that man was resembled to a tree: The fruits of this tree are holy and pious actions. I may call these nobler and more consummate duties of pietie, as singular humilitie, eminent patience, admirable charitie, the high fruits that grow on the tree. The heavenly Gardener, that he may get these fruits, climbeth this tree, treadeth on it, and rather then he will not have these delicate fruits, he doth sometimes pull off a branch:

Hence

Part 2.  
Cant. 7. 8.

Part 2. Hence one man loseth his wealth, another some of his honour; a third loseth the arm of friends; a fourth a branch of pleasure. By this means while this Gardener climbeth upon us and treadeth us under him, he getteth the ripest and fairest fruits; we work more lively, are more zealous of good works, and more diligent in holy duties. Thus still you see, *No cuments are Documents.*

God permitteth us many times to overflow and abound with all worldly blessings, but that our grief may be the more, when we lose those beautifull and dear treasures. Bonaventure saith, *That that may be one reason why God made Paradise, that the Protoplasts, being excluded it, might be the more grieved and tormented; so also that they might hate and detest sinne the more hainously and eagerly, which had cast them out of so pleasant an habitation.* God would therefore that Adam should feel what he had lost by his sinne, that he might seek to regain another paradise by repentance, that he which had lost paradise on earth, should

*should more earnestly seek after that  
 heavenly Jerusalem. So though  
 God doth deal so a thousand times,  
 what then? For example; He gi-  
 veth to parents a beautifull, docil,  
 ingenuous and towardly child,  
 which amongst other his schoolfel-  
 lows carrieth away the bell for his  
 pregnancie of wit: All of a sudden  
 death croppeth off this rose-bud;  
 and the hopefull youth dieth in the  
 flower and prime of expectation.  
 Oh now what weeping and lament-  
 ing of his parents may you behold!  
 They inwardly think what they  
 blush to speak: as, *why did God give  
 us such a sonne as this, since he was  
 determined so soon to snatch him a-  
 way from us? Had we not affliction  
 enough before; but must this heap of  
 misery be added to all the rest?* It  
 ought, oh loving parents, altogether  
 to be so: and for that cause was  
 your sonne taken away, that there-  
 by your sorrow might be increased,  
 but withall that the reward of your  
 patience might more abound. Had  
 not God given a sonne to the  
 entertainer of Elisha the Pro-  
 phet,*

Part 2. phet , which yet death took away untimely ? These cauteries seem to be wounds ; but for certain they are remedies. Trouble and sorrow seem to be evils ; but yet often they are the plasters and medicines for evils. Know ye not that *Documents are Documents* ? But you will say, *I am a man : I have not an heart of iron, brasse, or steel : I am not able to bear these dolours.* But ( I pray you ) say not so. The great Master of this our school knoweth exactly what and how much every one of his scholars is able to perform. He enjoyneth to one scholar five, to another ten, to a third twentie verses to be got by heart : Of some he will have whole pages to be learned without book : of others he requireth whole orations to be performed, and all in a day. He best knoweth all their abilities. *God is faithfull, and will not suffer us to be tempted above our strength : but will even give the issue with the temptation, that we may be able to bear it.* You may heare that common complaint daily, *How ( I wonder ) can such a*

1. Cor. 10.  
13.

ma

man bear and hold out under such Part 2.  
pressures? truly I could not. Gods  
grace helpeth him to perform this:  
which if you had, it would enable  
you to suffer as much as others.

Saint Chrysostome hath spoke ex- Chrysost.  
Tom. 5.  
Hom. 67.  
initia. p. 362  
or Hom.  
66. p. 318.  
cellently, *Troubles produce crowns; wherever there is tribulation, there  
also is consolation: wheresoever con-  
solation dwelleth, there lodgeth Gods  
favour and grace: and where affli-  
ction is not, many times God is not.*  
For then, saith he, the soul is purged,  
when for God it is troubled. For tri-  
bulation contracteth pride, and cut-  
teth off all drowsinesse, oyleth pati-  
ence, revealeth and discovereth the  
vile and base condition of worldly  
things, introduceib true wisdom.  
Those things teach us which hurt  
us. Remember Solomon; he while  
he was busied with cares, was daign-  
ed of God to have that vision:  
but when he melted in the conflu-  
ence of delightfull pleasures, he  
was welnigh sunk to hell. His  
father likewise, when he was so fa-  
mous and glorious, was he not then  
in trials and troubles? To con-  
clude;

Part 2. clude ; this golden-mouthed orator saith, *What need is there to rip up or rehearse old examples ? For if any one can but discourse of our times, he may easily see the large gain and profit that affliction produceth. We fall off and go backward by the enjoying of peace, and in the times of quietnesse have made the church to swarm with evil corruptions : but when we were distressed, we were more humble and gentle, more studious and apt for preaching, and more zealous in hearing. For what fire is to gold, the same is tribulation to the soul, doing off and scouring all drosse, making mens souls more clean and holy, as the fire doth the gold more clear and bright. This bringeth us to heaven, that to hell : this leadeth the broad way ; but affliction is the narrow passage to life. Hence our Lord said ; In the world you shall have affliction: as though saying so, he did bequeath some great good unto them. Wherefore if thou art a scholar, go on the narrow sharp way, and fret not, nor take it ill. For this present life cannot be passed*

Chrysost.  
ibid.

fed over without tribulation and sorrow. It is not life earthy, if not intermixed with misery. Thou art not better then Saint Paul or Saint Peter ; yet they gained heaven by hunger, thirst and nakednesse. If you look to possesse the same glory with them, why walk ye in a contrary way ? If you aim to come to that citie whereof they were adjudged worthy, go in the path that leadeth thither. Ease and quietnesse pace not thither, but tribulation. The children of Israel were humble and meek so long as they were afflicted : they began to be worse when they were better at ease. They, saith Saint Chrysostome, *while they were in the clay, employed with making of bricks, were low, and dayly called upon God : but when once they were at libertie from those burdens, they murmured and provoked God, and set themselves to work manifold wickednesse.* Let not therefore our hearts sink in troubles and afflictions : They are but chastisements.

*Idem, hom.*  
*64. p. 351.*

Therefore that is to be reechoed

Part 2. an hundred times, *Be patient, my Christian, be patient, and bear what is laid upon thee. whether tedious, or heavie, or of what qualitie soever the burden is, bear it : For Nocuments are Documents.*

God hath abundantly declared by his Sonne how he meaneth to deal with his servants : For if he suffered his most dear and onely-begotten Sonne to be so scourged, how much lesse will he have his servants or sons adopted to escape the lash? Ah, why deny we it? We are unquiet children, apt to steal, undutifull in this *School of Patience*; and therefore we are to be corrected with our Fathers rod, that we be not beaten with eternall punishments. Let every one therefore thus say, *I am prepared for the rod, and my sorrow is ever in my sight. or as he, I am not onely ready to be bound, but to die at Jerusalem for the name of the Lord Jesus.* Therefore, if when the lion is beaten, the whelps and dogs do fear, why then should we think to go clear away, when that great Lion of the tribe of Judah was so dealt

*Psal. 38. 18*  
*As. 2. 13.*



dealt withall. In good earnest such stripes are to us advantageous. For as soon as the father hath corrected his child, he pricketh up the rod in the window, that his child beholding it may stand in awe and be carefull to perform obedience for time to come. But thou wilt say, thou art beaten, and yet thou art innocent. Remove thine eyes, I beseech thee, from thy self, and settle them upon that most innocent Lambe Iesus Christ. For that thou mayest be crowned with thy Lord, thou must suffer with him, though thou be innocent. All this worketh for our good. It is fit, saith Saint Augustine, that they should be scourged here, for whom everlasting life is prepared. wilt thou not abide the rod? Then thou shalt not have the inheritance. For it is necessary that every sonne should be corrected. Nay, God is so strict herein, that because not any should hope to be exempted, he spared not him which knew no sinne. If the sonnes be chastised, what can the naughty binelings expect to receive?

Aug. in  
Psal. 37.  
Et in Psal.  
139.

Part 2.

*Aug Tom.  
10. Ser. 10.  
In Appen-  
dice.*

Behold a dull horse is set forward with a whip or a switch. Mark how a dustie garment by blows is made clean. See how the nut-tree most aboundeth with fruit when it hath been most banged and cudgelled. So are we tutoured to bring forth fruit by corrections; stripes make us wise: we learn by losses. Let the Christian therefore rejoyce in adversitie: because he is either tried, if he be righteous; or else he is amended, if he be faultie. Let him rather fear who is not scourged in this world, lest he be reserved to be whipt in the world to come. It is fitting therefore that we should listen to our good Master, when he readeth hard lectures to us. It is expedient that we rest thankfull to our loving Physician for his sharpest remedies and medicines. Restoratives are not conducing to help at all times. Some man hath recovered from a tedious sicknesse by falling into a river in winter-time. A quartane ague hath been often scared away by some sudden misery happening, and hath been disappointed of his set houre  
by

by a little fright. And how many Part 2.  
diseases hath warfare cured? Some *Sen. l. 6. De*  
have been detained from coming *Benefic. s. 9.*  
home by a violent storm, and so  
have not seen the downfall of their  
house. Some have been saved from  
pirates even by shipwrack. So a de-  
jected and afflicted condition hath  
advanced many a soul to heaven.  
Of this point many of the ancient  
Fathers have discoursed wisely; but  
most of all S<sup>t</sup> Augustine, who stri-  
veth to instill this heavenly point  
into the minds of his auditours, and  
therefore in very many places doth  
dispute it divinely and comforta-  
bly.

And lest any man should hate the  
hand of God correcting him; *That*  
*which thou sufferest, for which thou*  
*doest so lament, saith S<sup>t</sup> Augustine,*  
*is not a punishment but a salve; not*  
*condemnation, but correction. Reject*  
*not the rod, if thou wilt not be cast*  
*out from the possession. Regard not so*  
*much what is thy punishment by the*  
*rod, as what place thou hast in the*  
*testament, in the will: because whom*  
*God loveth he correcteth, and recei-*  
*vet*

*Aug. in*  
*Psal 104.*  
*& in Psal*  
*91.*

*Idem, in*  
*Psal. 94.*

Part 2. *ueth none without chastisement. He receiveth whom he correcteth. Thou sayest, He rejecteth them. We see men do so by their own children. Many times they suffer obstinate and disobedient prodigals to do what they list, to live at random; but those of whom they have hope they keep under the rod. Now those to whom the father giveth liberty to do what they list, shall never be heirs; but the estate is kept for him that was corrected and kept under. Let me be such a sonne. But let not him be so childish and foolish as to say, My father loveth my brother better then me: for he taketh his pleasure without controll; but if I never so little stirre out, I am called in and scourged. Rejoyce thou in thy stripes: thou art sure one day to be heir: for God casteth not off his people. He doth tutour them, not condemne them. Choose which thou wilt have, either a short night of trouble, or eternall damnation; a temporall happinesse, or an everlasting felicity. Whom he spareth here, he doth punish hereafter. What doth God threaten? Eternall punishment.*

nishment: What doth he promise? Everlasting life. His afflictions are temporary to the good. His indulgence to the wicked is but temporary. Now if God doth chastise every sonne whom he receiveth, without doubt he that is not corrected is not received. If thou dost think much to be scourged, why dost thou desire to be entertained? All are scourged, every one. He spared not his onely Sonne. Though the hand of the Lord be upon thee, if thou be a good child, repell not the discipline of thy father. What father is he thought to be that never corrected his child? Let him ravour thee, as long as he taketh not his mercy from thee: let him beat thee for thy faults, as long as he intendeth to requite it. If thou knowest thy fathers promises well, fear not his stripes, but fear to be disinherited. Can the offending child think much to be beaten, whenas the innocent was not spared? Every one therefore must look for blows: but yet, if he holdeth his obedience, the mercy of God is not lessened. For

Aug. Serm.  
105. De  
Temp. & in-  
Psal. 89

Idem, in  
Psal. 89

Part 2. certain, if thou wilt not submit thy self to his strokes, if thou hatest his correction, if thou scornest to be kept in or under, but runnest away and fliest from thy father, thou hast disinherited thy self from thy patrimony. For if thou wouldst have endured the strokes, thou shouldst not have lost thy inheritance. For God hath said, *But my mercy will I not take from him, nor suffer my truth to fail.* The acquitting mercy shall not be taken away, that the vindicating truth may not take hold of him. Therefore, O my good Christian, (which is often with opportunity and importunity to be inculcated) when thou art cast into various disasters and troubles, be not too much troubled at them : lose not thy courage, fret not ; but let St Augustine be thy tutour in this lesson. *The rod is a sure medicine against transgressions. Gods correction instructeth the good to patience.* God, saith he, correcteth for a while ; he doth not punish such for ever. Nor is there a more likely and probable cause why the righteous are troubled and afflicted

*Psal. 89.*

*Aug. l. 1.  
De Civ. c. 8.  
& in Psal.  
93. & Rom.  
4. l. 83.  
Jas. 5. 12.*

afflicted in this life with change of calamities, but because it is expedient so to be. So, so, for certain it is, that *Notuments are Documents.* Part 2.

CHAP. VI.

*All crosses and afflictions are of God;  
by whomsoever they are laid  
upon us.*

Saint Andrew the Apostle was a *Epiphan. O*  
wondrous apt scholar in this *Alta ejus*  
*School of Patience.* Never did any *a Presbyter*  
scholar, though he were never so de- *vis Achala*  
firous and covetous of learning, *Ripia.*  
make more hast to school, then he  
with eagerneſſe made hast to suffer  
on the crosse. O good crosse, said he,  
long desired, solicitously sought after,  
earnestly longed for, and now at last  
prepared and ready for me, I come to  
thee with joy and security : take me  
up from amongst men, and restore me  
to my Master ; that by thee he may  
reccive me, who dying on thee re-  
deemed me. *Greg. hom.*  
S<sup>t</sup> Gregory wondreth, *in Evangelio*  
that S<sup>t</sup> Peter and Andrew were so  
ready to follow Christ, and so fer-  
vent in their suffering for him : we,  
faith

Part 2. saith he, *with how many scourges are we afflicted, with what sharp threatenings are we startled, and yet we scorn to follow him.* We are neither wonne by precepts, nor amended by corrections from the love of this present world. Ah! unapt scholars, who dwell so long in the very first rudiments and principles of this School. *It becometh a scholar to believe.* It is as it were the first lesson that is read in this School of Patience, *That the scholar must believe.* None doth learn sweetly, expedite-ly, or profitably, who doth not readily believe. What therefore must we believe? *That all affliction, all misery, all crosses whatsoever are of God, by whomsoever they be imposed and laid upon this or that man.* And this we will now teach, *That God is the authour of all punishment, all affliction, and each evil.* But we premonish all, that none may be offended at this point. We maintein that God is the authour of all evil, yet of no sinne. And this we will more copiously expound, because the universall discipline of Patience



is settled upon this foundation.

S<sup>t</sup> Peter, as a strong champion for his Lord, that he might defend Christ at the mount of Olives, drew his sword and struck off the high Priests servants ear. But the Lord said unto him presently, *Put up thy sword into thy sheath. Shall I not drink of the cup which my Father hath given me?* What sayest thou here, Lord? What, dost thou derive and put the fault upon the Father? This most bitter cup, did not Judas Iscariot thy disciple, did not Annas and Caiaphas, did not Herod and Pilate mingle it? Did not those five Apothecaries compound & make up this very wormwood, this mere aloes, this most absolute gall? this cup, is it not from them? Might not Peter have said, *what, what sayest thou, O Lord, The cup which my Father hath given me?* Hearken here, O my Peter. This cup cometh to me from a most loving hand. It is not fit but that I should drink it: The Father drinketh to me. And though there be many things which commend this cup,

John 18.  
11.

Part 2: cup, as the restoring and redemption of the world, the destruction of hell, the enlargement and augmentation of that heavenly Court; yet above all these my Fathers hand doth most commend this cup unto me. It is indeed a most bitter cup; but it profiteth an abundance of people. So altogether is it. No man, nor any thorns could have hurt Christ, had not the eternall providence and infinite wisdom of his Father determined it, and willed that Christ should suffer such things. Our blessed Saviour himself saith,

John 14.

31.

Luke 24.

46.

*As my Father gave me commandment, so I do. and, Ought not Christ to have suffered these things?*

Whoever understandeth the force of this argument, whoever acknowledgeth God the authour of all his affliction, and doth wholly believe that God decreed from all eternity, and still doth will that what he doth suffer he should suffer, the same man in all his pressures and grievances whatsoever will quietly embrace that Divine will, and lovingly kisse that Divine hand, and will say,

say, *All that I suffer is from the hand of God, is from God the author: and therefore I do readily and cheerfully undergo it.* Such a man, so indued with this truth, (I dare boldly affirm it) will not in any miseries, in any calamities yield to despair. For that can never be unthankfully received which cometh from so kind a hand. Saint John recordeth of our Saviour suffering, *And he bare his crosse, and came into a place called Golgotha.* He bare it, and embraced it. Which thing his disciple and apt scholar Saint Andrew learned of his good Master.

John 19: 17.

When a Prince doth deliver any letters or other thing to a subject, he kisseth them, though perhaps they be most biting letters: So did Christ embrace willingly the crosse delivered to him by his Father. Job hath this saying, *The Lord hath given.* But, good man, thou seemest to be mistaken: For this large patrimony thou hast now lost, thou hadst from thy parents, thou gottest it together by thy own proper

See (good Reader) my Heliotropium, or Marigold, l. 1. c. 1, & 2 & l. 3. c. ult.

Part 2. per industry : this multitude of cattel thou hast obtained by thy own wit. But Job saith, *I do not erre : For not my parents, nor my own labour, nor yet my own ingenuitie, but the Lord gave me all these things : which therefore by equity and right he hath taken away, because he gave them.* Is it so indeed ? Hath the Lord taken away ? This seemeth to be spoken injuriously against God : for the Chaldeans and Sabeans drove away all his cattel : Or if you will behold the originall of all this mischief, Satan bereaved him of all ! For he cast down the fire ; he raised the winds ; he instigated these free-booters and boot-halers ; he threw down the house ; and in very deed he did all these things : and therefore Satan took away all. But Job holdeth his former sentence, and repeateth it, *The Lord hath taken away ; The Lord hath taken away ; even the same Lord who gave these blessings : not the Sabeans, not Satan, not the Chaldeans, but the Lord hath taken away : and rightly too ; for he gave.* For except  
 Gods

Gods will and knowledge had permitted this scope and licence to Satan, neither he nor any other could so much as have stolen a fleece, no not a lock of wool from me Therefore the Lord hath taken away. For he who can hinder an action by one beck, yet knoweth and willeth the doing of it, doth himself do it. So then there is no evil, no affliction, no calamitie but it cometh from God, and is done by his Divine will. Christ entring into his forty dayes fast, was led by the Spirit into the wilder nesse, So Saint Matthew; *Then was Jesus led by the Spirit into the wilder nesse to be tempted of the Devil.* That blessed Spirit did lead Christ in all his actions, to prayer, to conference, to preaching, to his miracles: but yet more singularly is he said to lead him to be tempted. What do the celestiall and sacred oracles else speak, but that men most dear to God are, as it were unseen to themselves, led to the crosse. We are, I say, for the most part as it were hood-winked and blind-fold led thither: otherwise we should, as wild

Math. 4. 1

Part 2. wild bulls, be very unwillingly drawn to the slaughter-house. Behold therefore how the Sonne of God is led to the place of combat, that he might be set upon and invaded. What therefore mean these complaints abroad? *The Devil hath set this fellow on; The Devil did me this mischief; Satan hath thrown down this thunder-bolt upon me.* O fools! we erre; we mistake! Such complaints, as foolish as they be ungodly, are thus to be corrected; *The Lord set on; The Lord did this; The Lord cast down:* For the Lord doth all these things. As Gedeon threshed wheat, the Angel of the Lord stood by him, and said, *The Lord is with thee, thou valiant man.* To whom Gedeon answered, *Ab my Lord, if God be with us, why then is all this come upon us? where be all his miracles, whereof our fathers told us? But now the Lord hath forsaken us.* For at that time the Israelites were wondrously oppressed by the Midianites. Behold how mans ignorance playeth the ridiculous and absurd Philosopher! *If the Lord*  
be

Judg. 6.13,  
14.

be with us, how then are these evils come upon us? As if this heap of calamities did not as well proceed from God as the most prosperous successes? Wherefore the angel said, *Go in thy might, and thou shalt save Israel out of the hands of Midian.* as if he had said, *Thou shalt know that God hath not forsaken his people, though he hath sent enemies upon them.* God doth tempt and trie you, to see your love towards him. In like manner doth God send diseases and a thousand disasters upon us, to the end that he may stirre up our confidence towards him, and that we may better know and be acquainted with our selves. Now it is as lawfull to remedy a disease as to resist an enemy (so that it be done by direct and just means) whenas we know not how long God may please to detein us under such a visitation. If the prison standeth open to the captive, why may he not go out? this is not to break open the prison; but it is, not to reject or refuse an offered benefit, and a fair opportunitie.

And

Part 2. And even as one gaoler onely can keep in chains and fetters an hundred or two hundred prisoners, none of the captives shall break forth or make an escape, though he had Dedalus wings. But if any one do strike his chains off, and break prison and flie, then not onely one, but a whole company of gaolers and officers pursue, if by any means and inquisition they can recover the lost prisoner, and bring him in again to his former cage and lothsome den. So here may we reason the case: Those whom Satan and his agents do persecute, tempt, and vex, and trouble, they cannot be said or numbered amongst his captives. He is a fettered slave and chained in prison, whom luxury, envy, avarice, and pride do keep bound. Such as these the devil never pursueth: for he is sure that these are his own. But let one of these shake off his bolts and break prison, then he shall have Satan and all his engineers to be his enemies; then they all hunt and persecute him, they follow him with all speed that may be. Wherefore

then



then should any one take this for an Part 2.

evil, to suffer these vexers, to be environed with many enemies? when- as it is most certain, *All that will live godly in Jesus Christ must suffer persecution.* Pharaoh king of E-

2.Tim.3.  
12.

gypt threatned the Israelites, *I will pursue, I will overtake them.* He said not thus when they were labouring at his brick-kills, when they toiled in the dirt and clay, but when they were gone out from his custody.

Exod.15.9.

The same do our spirituall enemies: While we are swallowed up in sin, and lie wallowing in the mire of iniquity, they never molest us: but if we do once seek to free our selves, and to come out of that miserable hellish life, then presently they set upon us with all manner of hostility. Thereupon saith Siracides, *My*

Eccles 2.1.

*sonne, when thou comest to the service of the Lord, keep righteousness, and fear thou, and prepare thy soul for temptation.* Wilt thou enter into the School of Patience? Prepare and fit thy self not for ease, laziness or pleasant retiredness; but for much and many trials. Art thou ignorant that

that

Part 2. that those which practice and are exercised in fencing-schools, in tilt-yards, in wrastring-places, or in artillery-gardens, are not placed in a quiet study with books in their hands: but the fencer woundeth one, the horse casteth down another: They all come to foils and falls; one breaketh his leg, another his arm, a third his head; a fourth loseth an eye, or is hurt in his face: none goeth off free from bruises, blows or wounds. We can expect nor other nor better entertainment in this our *School of Patience*. Here is no hopes of ease, rest and quietnesse: but as in those fencing, wrastring, tilting, and training exercises the masters do beat and wound their young unexpert scholars, so is it in this *School of Patience*; the great Master, God, sendeth his punishments, visitations, and afflictions even to his dearest children. And therefore prepare thy soul, O man, for triall. Not onely the fair sunnes shine glorious clear day, but also the black, stormy, cloudy and unfortunate are at Gods disposall. Which

the

the Preacher knew well ; God also Part 2.  
*made this contrary to that ; to the in-* *Eccles 7.*  
*tent that man should find nothing af-* *16.*  
*ter him.* God would of purpose set  
the cloudy day opposite to the fair,  
adversity to prosperity, to beat and  
repell the force of the one with the  
mixture and interposure of the o-  
ther ; that so there might be made a  
more wholesome medicine for the  
manners and maladies of men.  
*wherefore in the day of prosperity be* *Eccles 11.7*  
*not unmindfull of the day of adversi-*  
*ty ; and in the day of adversity re-*  
*member the day of prosperity. From* *Eccles 13.*  
*morning to evening time changeth ;* *25, 26.*  
*and these things are clear in Gods*  
*sight.* Let us therefore intently  
observe it and contemplate on it :  
All adverse things come to us  
from God the most high and just  
Judge. Let us not make that to be  
the cause of our misery which is not :  
For neither do troubles come from the *Psal 73.7.*  
east, nor yet from the west, nor yet *8.9.*  
from the south. For God is the Judge :  
he maketh low , and maketh high.  
For in the hand of the Lord there is  
a cup : and the wine is red ; it is  
full

Part 2. *full mixt, and he poureth out of the same. Surely all the wicked of the earth shall wring out and drink up the dregs thereof. See and observe these documents, O Christians, with understanding and judgement. God comforteth one, afflicteth another; the cup of all miseries and sorrows is in the hand of the Lord. This lordly cup is full of red wine fully mixed: For there is not onely in this cup wine of one sort, but of divers. Strong wine it is, not mixed with water but with other sorts of wine, to make it full of strength. So doth the vindicating justice of God abound with variety and multitude of punishments, as a cup filled with divers sorts of wines. Many men do not onely suffer great calamities, but many also. These drink not onely strong wine but wine mixed: Yet let them be of a good courage: all are tolerable and easie. For God many times emptieth from one, and filleth another; now to this man, another while to that; now to John, anon to Peter, and presently to James. This lordly cup goeth round*

round to all : All must drink or Part 2.  
 more or lesse, as it hath pleased the  
 Lord from all eternity. That is the  
 burden of the song, *Drink, or depart.*  
 Here also that may serve for singu-  
 lar comfort, That here there is none  
 compelled to drink up the dregs.  
*The dregs are not emptied.* Those  
 heavy punishments of revenging ju-  
 stice are reserved to that terrible day  
 of the last judgement. Then all *the*  
*sinners of the earth shall drink up the*  
*dregs thereof.* *Whatsoever we now* 2. Cor. 4. 17.  
*suffer is but a light affliction and for*  
*a moment,* and seemeth but as a sport  
 or play to those dregs of bitternesse  
 which are for ever to be drunk by  
 the wicked, but never to be all drunk  
 up. Now then, O Christians, let us  
 take and drink joyfully these little  
 spoonfuls of bitter pain, so that we  
 may for ever be free from drinking  
 those everlasting dregs. The wine  
 is royall which is drunk in that cup  
 we so much are afraid of : the cup  
 which we so much dislike is in the  
 Lords hand ; who is the authour  
 of all punishments and afflictions.

And that we may labour for the  
 Q ground

Part 2. ground of truth, let us hearken to what is objected. Some may enquire, *If God be the author of all evils and punishments, what, is he the author likewise of sinne? For this my enemy by his lying and reproching hath done me extreme mischief: he hath taken away my goods and good name against all right, he hath fearfully slandered me, and would, if possibly he could, drown me for ever. Is God the author of these? He is, O my friend, he is. Not that God commanded him to lie or slander; for as Siracides saith, God never commanded any to do ungodly or unrighteously, nor ever gave man liberty to sinne.* But I say further, *If I should say that those injuries with which he hath persecuted you, were commanded by God to him, should I say wrong? So I am sure that holy king David saith. For when that sonne of Belial, wicked Shimei, did set upon him with ill words and curfings, nay and threw stones at him, and when they that were with the king would have struck off his head, the king said publicly to them*

*Eccles 15.  
21.*

them all, *Suffer him to curse: for the* Part 2.  
*Lord hath bidden him to curse David.* 2. Sam. 16:  
*who dare then say, wherefore hast* 10, 11  
*thou done so?* But what now? did  
 not Shimei sinne in this? Yes tru-  
 ly, grievously. But mark here, and  
 believe the plain truth. Whenas this  
 most prudent king saw that shame-  
 lesse Shimei alone and unarmed, yet  
 notwithstanding he could and did  
 curse his calumnies and curses  
 outly and constantly; and pre-  
 sently thought that the originall of  
 that injury did not flow from Shi-  
 mei, but from God, who had desti-  
 ned the cursings and railings of that  
 wicked man as punishments unto  
 him. But now after what manner  
 did God bid him do this thing?  
 Observe and know the whole mat-  
 ter. There are two things in every  
 man: the first is the naturall mo-  
 tion of the body, of the will, or  
 the passions; the second is the very trans-  
 gression and breaking of the law.  
 For example; One brother slan-  
 neth another; one citizen killeth  
 another; a souldier fireth an house;  
 a thief stealeth a thousand crowns:

Q 2

here

Part 2. here now the motion of the tongue, the deadly blow, the casting in the fire, the carrying away the gold are done by Gods help ; for they are actions naturall, which cannot be done but by his help : And this first thing in all sinne hath God for a helper. But now the second, that is the very nature of sinne, whose very naturall action is done against reason, against conscience, against Gods law : this God doth not will or command : Notwithstanding God ordereth and disposeth the perverse will of the man, the transgression of his law, and the sinne it is for some other mans punishment, admonition, amendment, or reward. So then, that the thing is done, God is the Authour; that it is so ill done he is the wise Orderer and Disposer. So then Shimei by Gods help did speak and curse, and sling darts and stones at the king ; for these were motions naturall : but so far forth as Shimei exercised his malicious will against his Sovereign God help him not ; but ordered to the best end, that Davids sinne



by his curses might be punished, and Part 2.

that his patience and humility might be exercised. And this you may see in all sinnes and injuries. God suffereth, tolerateth, and permitteth the evil of fault or sinne; he ordereth, ruleth, and disposeth the evil of punishment to the best end, either for the augmentation of reward, or for the punishment of sinnes. Hence he permitteth famine, warres, pestilences, drownings and overflowings of waters, fires, spoils, injuries, injustice, great evils; and doth withall so order and dispose them, that by these very evils he maketh known to the world more and more his goodnesse, justice, glory and power. By this you may perceive how God is the authour of all evils. The word of God shall bear witness to the truth of this point. God being displeased with the children of Israel, saith, *I will send* Deut. 32. *plagues upon them; I will send* ar- *rows upon them; and I will send the* 23. *teeth of beasts upon them. and, Be-* Jer. 17. 11. *hold I will bring a plague upon them, which they shall not be able to escape.*

Part 2. Behold, God lodeth with evils and plagues, God woundeth with his arrows: But we are such children that we are angry at the darts and arrows, but regard not who shot them and sent them upon us. So a Limner, when his work disliketh him, is angry with the pencil, so a Scrivener with his pen, a Smith with his hammer, a Potter with his clay, whenas his work succeedeth not well: So we accuse the slanderers and envious as the cause of our miseries: But we are grossely mistaken: for not the pencil, not the pen, not the hammer, are the authors of the work; but the Painter, Scribe, and Smith. Job was right in this point: *The hand of the Lord, saith he, hath touched me.* It was not the hand of the Chaldeans, or Sabeans, or any other enemy, that had so cast him down, but the hand of the Lord.

Do any of us yet doubt of this? The sonne of Sirach witnesseth,  
*Eccles 11. That good and evil, life and death,*  
*84. poverty and riches are from the Lord.* The very same doth the Prophet

phet Micah justifie, *Evil came from the Lord to the gate of Iernsalem.* and again, *Behold, saith the Lord, against this family do I devise a plague.* Nor doth the Prophet Amos speak any otherwise; *Shall there be evil in a city, and the Lord hath not done it?* And that we may more exactly know that all these evils of punishments and innumerable means of correcting men do spring from God and from his Divine will, let us call to mind how often God hath overthrown his enemies by poore contemptible creatures more gloriously then by huge armies. This is Gods custome to curb mans pride, to send worms, mice, lice, frogs and other most vile creatures not onely to take away and destroy the off-scouring and refuse of men, but even those that wear sceptres, diademes, and mitres. So he raiseth armies of flies, gnats, hornets, wasps, locusts, caterpillers; and with these his invincible forces he layeth countreys wast, and destroyeth people from the earth. The Wiseman crieth, *Thou didst send*

Part 2.

Nic. 1. 12.

6. 2. 3.

Amos 3. 6.

Wisd. 12. 8.

Part 2. *wasps, forerunners of thine host, to destroy them by little and little.*

*Genes. anno 790.*

*Plin. lib. 8. Nat. hist. c. 29.*

Genebrard mentioneth a king, who together with his wife was devoured and eaten with mice, because they had poisoned their nephews committed to their care. Pliny witnesseth that conies destroyed a great city in Spain; and that moles did destroy another in Macedonia. Whenas that bloody horse-leach of Christian blood, Saporess king of Persia, did sorely beleaguer Nilibis a great city, James the Bishop of the place prayed to God to send an army, not of men, but of wasps and gnats: His prayer was heard, and these little powerfull souldiers did fall on so furiously that they did more then Xerxes whole army could have done: for they did sting the ears, noses, and trunks of the horses and elephants daily, that those beasts broke loose, and in a confused manner ran all away. So the king not being able to revenge himself upon these heavenly souldiers, raised his siege and departed home. The like thing almost happened

*Baron. Tom. 3. Annal. anno 338. & Theodor.*

pened to Charls of Sicily and Philip king of France, when they had taken Gerunda in Spain. The impiety of the souldiers did not spare to rife churches, temples, tombs, and sepulchres. And whenas they were plundering the tomb of Narcissus, such a multitude of flies presently issued forth, that wrought such destruction in the army, that they were all forced to retreat and flie : So that to this day the Spaniards use to say in a proverb, *Provoke not Narcissus army of flies.* Who administered such incredible power to such little and small creatures ? God, the authour of all calamities and evils. All this evil was from God. But thou mayest object, *what if a disease afflict me, which I know for certain came upon me by intemperance, by too profusely eating or drinking ? how can I ascribe this evil to God, whose cause I my self am ? This disease is a great affliction : but cometh it from God ?* It is for a certain, it is from God. For God hath determined from all eternity to scourge thee. Now he hath taken thy intempe-

Part 2. *ance* for to be the rod, which he foresaw from all eternity. So God indeed beateth thee with this rod, which notwithstanding thou thy self didst make fit for that purpose. God willeth that thou shalt be under a disease ; yet he useth thy intemperance for a cause or instrument of it. In like manner God will have another afflicted with injuries ; and he useth his adversary as the instrument to effect it. The same may be said in divers other particulars. What now have you or any other to speak more ? What mattereth it whether you learn to dresse meat in your own or in anothers kitchen, so that you learn ? Why do you take it ill, if you will not learn wisdome by anothers harm, to learn it by your own ? Compose therefore thy soul to patience. God is the authour of thine and of all others afflictions in the world. As it hath pleased the Lord, so things have been, are, and shall be done ; nay so they are best done. Fear thou not : not so much as one hair of thine falleth to the earth, but  
God

God foreseeth and willeth the same. What hurt is it though an enemy teareth thy body to pieces, whenas thy God numbrellh thine hairs? The potion which thy Father reacheth to thee, drink off, whoever was the Apothecary : drink up that cup which thy God sendeth to thee, whosoever of his servants poured in the wine. Thou mayest bear whatever thou sufferest patiently, so long as God willeth the same to be undergone. This is a good proficiencie in the *School of Patience* ; this is the way to life.

Aug. Sermon.  
4. De festo  
Matt.

But thou yet opposest and criest out, *what therefore may mine own flesh and blood, my kindred, vex me? shall those whom I have been so beneficiall unto insult thus over me? shall my master whom I have served faithfully so many years, thus requite me? shall the scumme and refuse of men so tread upon me? who can ever brooke this?* O poore illiterate and untutoured man ! art thou yet ignorant of the very first principles and rudiments of the *School of Patience*? Dost thou not know, That he is no wayes.

1 mis. Christ.  
13. 19,  
n. 3.

Part 2. wayes a truly patient man that will not suffer any more then he pleaseth, nor from any but whom he liketh? Such an exception is not tolerable in the *School of Patience*. Away with such unbecoming terms; *I will suffer this, but not from that man, or from that my school-fellow*. You must allow of him whom the master shall assigne and set over you.

It is an use in some schools to appoint one out of every ten to bear some rule or authoritie over the rest of the scholars, to be a monitour to them. Now if any of the rest shall prove contumacious and stubborn, and will not rehearse to the monitour, nor give in his exercise, presently the master with an angry brow noteth him; *How now you malapert saucy-box? Do you prick up your feathers? You shall feel the weight of the scruple*. Repeat, I say, to your fellow: Give up your exercise: or you shall by and by endure the anger of my sceptre. In this School of Patience Christ mainteineth the like custome. He willeth that one shal be subject to another, that one shall be

cor-



corrected by another; yet all to be ordered and performed as he dictateth. Here now, as too proud and stubborn, we make many exceptions; *we will repeat, but not to him: we will shew our themes; but not to such a schoolfellow: we will be corrected; but not by this or that party: we refuse not to bear the crosse; onely let not such a wicked man make it, or let not such a vile person lay it on our shoulders.* What is this? what insolence is here? to be so high-spirited, and not to be subject to our schoolfellows? These manners are insufferable. The crosse is to be born; make it who will, let who will impose it. A most wicked man may frame a most profitable crosse. *What is that to thee, saith Christ: Follow thou me.*

Simon of Cyrene constantly bore the crosse to the top of Golgotha; he made no exceptions, refused it not. He hath it laid on his shoulders, and followeth their injunctions who had no lawfull authoritie to command that of him. And what was Shimei, but a seditious person, as wicked

Part 2. wicked as ever went on two legs? yet God would that this very knave should impose a weighty crosse upon that potent and most holy king. And observe; king David acknowledged this most wicked wretch to be his monitour, his tutour appointed over him at that time by his Lord: David rehearseth to him, submitteth even to him. And what kind of ushers (I pray you) in this *School of Patience* were Attila, Tamberlane, and Totila? Our great master appointed these; they were to be submitted to. *Attila, come quickly from the utmost parts of the world, and satisfie thy thirst of blood. Destroy, ruinate, burn, lay waste all things. Thus thy crueltie shall warn for thy master, and shall prove nothing else but a rousing and wakening alarm to the Christians, an exercise for them, who are drowned and buried in vitious pleasures and notorious sinnes.*

And what were ye two, O Vespasians? Destroy ye all Judea; take, kill, and cut off the Jews, with the holy citie. But to what end?

end? Ye undertake the warre for Part 2.  
the glory of your names and for  
the enlargement of your Empire:  
But you mistake: for in good  
earnest ye are the serjeants and exe-  
cutioners of Gods revenging justice  
upon that wicked nation; which  
would not digest their own happi-  
nesse without the aid of the Nero-  
nian Bathes. Go forth therefore, ye  
Romane commanders, and ye great  
persecutours of Christians, and  
even unwittingly do ye revenge in  
Judea and upon the Jews the death  
of Christ.

The same, O Christian, is it with  
all our enemies, who do prosecute  
me or thee or him or them with in-  
juries and envy. We take it ill and  
complain that there are such School-  
fellows admitted over us by God,  
such monitours imposed, who do  
all they can to take away our fame,  
our goods and our life, which are  
earnest for our destruction. But,  
O blind men that we are! our  
thoughts and judgements do fear-  
fully mistake. For what mattereth  
it though these would our utter ru-  
ine?

Part 2. ine? God thinketh otherwise. Joseph the Egyptian Viceroy told it  
*Gen. 50. 50* plainly to his brethren, *Ye, saith he, thought evil: but God brought it to good. Can we resist the will of God?*

*But, ye will say, why doth God use the help of wicked men? why doth not he immediately send out destruction from himself? or at least why not by good instruments? Why searchest thou, O curious man, after this? God knoweth a reason of his fact; though we be ignorant? A father in a great family sometimes correcteth his sonne with his own hands; sometimes he committeth that authority to his tutour, or to one of his other servants: So doth a Schoolmaster in his School; he either whippeth the truant himself, or giveth another order to do it: Why may not God have the same authority? Why, when he pleaseth, may he not scourge us with his own hand? and, when he thinketh good, by anothers? He doeth us no wrong. But that servant perhaps is angry with you, and so will of purpose hurt you. That is nothing. Look*  
 not

not thou at him, but have regard to his commander. For thy father that charged him, standeth by, and will not suffer thee to have one stripe above what is prescribed. So a Magistrate commandeth an offenders head to be struck off: The executioner perhaps hateth this party as a dog or a toad, and had rather pull him to pieces with hot pincers then at one blow end his pain: but because the command of the Prince is to be fulfilled, he cannot adde to his punishment, but at one blow doth behead him. Now what (I pray you) did the executioners hatred hurt that man? No more then if he loved him intirely, and yet should have been commanded to have done it: The Magistrate so commanded it, and he could not go an hairs breadth beyond his commission. So, even just so is it with all our enemies: Although they hate us extremely, yet they can hurt us no further then God willingly and knowingly giveth them permission. Worthy St Augustine most excellently doth admonish in this point:

Do

Part 2. Do not thou, saith he, fear an enemy:  
 Aug. in  
 psal. 62. & He doth as much to thee as he hath  
 in psal. 36. received power. But fear him who  
 psal. 2. part. can do what he pleaseth, and who  
 conc. 2. doeth nothing unjustly, but whatever  
 & in psal. he doeth is just and right. Let sinners  
 73. & in rage and rave as much as they will,  
 psal. 74. & or as much as is permitted them:  
 in psal. 94. God establissheth the upright. Whatso-  
 ever shall happen to the righteous,  
 (Mark it, I pray you; observe it di-  
 ligently) whatsoever cometh to the  
 upright man, let him impute it to the  
 Divine will, not to his enemies power.  
 Why doth the wicked then triumph  
 within himself, because my Father  
 hath made him a rod? He taketh him  
 up as an instrument for use; but by  
 him he tutoureth and instructeth me  
 for the patrimony. Nor ought we so  
 much to mark what is permitted to  
 the wicked as what is reserved for  
 the just. God herein doth as often  
 men do use: Sometimes a man being  
 angry snatcheth up a rod, perhaps of  
 some stuff lying in the floore, as rushes,  
 or any twigs, and therewith scour-  
 geth his sonne; and when he hath  
 done, he burneth the rod, but preser-  
 veth

*with the child for his inheritance.* Part 2.  
 So God exerciseth us by wicked men, and giveth us instructions by their malicious persecutions. A good man is scourged by the malice of the wicked; and by a servant a sonne is corrected. For as the goodness of the righteous hindreth the wicked, so doth their impiety profit the just. But now if thy corrupt will shall suggest unto thee, saying, *Oh that God would destroy that mine enemy, that he might not persecute me! oh would I might not suffer such heavy things by his procurement!* if thou shalt persist, and this thought still like thee, and yet thou seest that it displeaseth God, thy heart is perverse. And who are of upright hearts? Who are found such as Job was, who saith, *The Lord hath given, the Lord hath taken away. As it hath pleased the Lord, so come things to passe.* Blessed be the name of the Lord. Behold a right heart. These sayings of St Augustine are a thousand times to be remembred, and can scarce be sufficiently imitated. Usual it is with God to beat one

Part 2. one man by another, and then to throw away the rod into the fire. So he scourged the Israelites by the king of Babylon, saying, *Those nations shall serve the king of Babel seventy years. And when the seventy years are accomplished, I will visit the king of Babel and that nation, saith the Lord, for their iniquities, even the land of the Chaldeans; and will make it a perpetuall desolation.*

*Jer. 25. 11, 12.* Therefore all they, oh my Christian, who devoure thee shall be devoured: and all thine enemies that spoil thee shall be spoiled: and all they that rob thee will I give to be robbed. But I will restore health to thee, and I will heal thee of thy wounds, saith the Lord, as I did Job, whom enemies and povertie made doubly rich. Thou onely by patience expect and wait for thy approaching help, and the punishment of all thy adversaries, except they repent.

But I present you with an holier object then Job. The Sonne of God, the Saviour of the world, would not be crucified by angels, nor his mother:



ther : but he suffered his crosse to be imposed upon him, and himself to be lift upon and fastened to it by wicked idolaters. That nation of the Jews, his chosen people, graced with a thousand blessings beyond others, beloved as his onely children, framed this infamous accursed tree for their so bountifull benefactor : nor did he contradict it. The Romanes hanged the Creatour of the world upon it : nor did he resist them. Being upon the crosse, all sorts of people, nay one of the thieves, reviled him ; yet he reviled not again. What say I, *reviled not again* ? He prayed and asked pardon for his enemies and crucifiers. This the Church yearly remembreth in honour of our most patient Lord Jesus Christ, on this manner ; *Almighty God, we beseech thee graciously to behold this thy family, for the which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the crosse, who liveth, &c.* It might have seemed tolerable if his mother

or

Part 2. or the angels had fastened his innocent body on the crosse. His mother might have said, *His body came from mine.* The angels might have said, *We attended at his birth with a glorious consort of heavenly musick, and as yet have not received our reward.* But for these unclean idolaters, for this people to deal so with their Lord, and the Lord to suffer such contradictions of sinners, what was it but to shew himself the onely mirror of true patience? He feared not to be delivered into the hands of sinners. No man can say he is a true member, if he shall neglect to imitate this his Head. St Gregory speaketh to the purpose; *Why should it seem harsh, that man should bear from God such stripes for his sinnes, whenas God bare such evils from men for his goodnesse?* Yet we are too-too much led by sense and by our own wits, and do vent these foolish speeches; *Oh this fellow is a beam in my eye, a very eyesore, gall to my stomach.* Oh could I but get this one fellow taken out of the way! Could I once dip my shoes

Greg. part.  
3. Pastor.  
ad rom. 13.

in his bloud ! How dear would I buy Part 2.  
 that ink that should write his con-  
 demnation ! I can have no quietnesse  
 as long as he is living. Oh ungodly  
 sayings, and to be sent to hell from  
 whence they came ! Against this  
 that famous Father S<sup>t</sup> Chrysostome chrysost.  
 disputeth ; If, saith he, Hom. 2 ad our body were pop. Antiocha  
 of adamant, though it were darted  
 at on all sides, yet it could not be  
 wounded. For wounds are not cau-  
 sed by the hand that shooteth the  
 dart, but by the body that giveth ad-  
 mission to the weapon : So here ; It  
 is not from the madnesse of wicked  
 men, but from the weaknesse and im-  
 becillity of the patients in bearing  
 reproches, that contumelies and in-  
 juries do spring. For if we could well  
 reason the case, and be wise, we could  
 not suffer too grievously nor deeply.  
 Hath any one cast a disgrace upon  
 thee ? if thou feelest it not, it grie-  
 veth thee not : thou then hast not  
 suffered the injury : thou hast struck  
 him more then he hath done thee.  
 Why therefore do we accuse our ene-  
 mies as the causes of all our miseries ?  
 The fault is in our selves. As oft as  
 we

Part 2. *we are wounded, we do it our selves.*

That same is a true saying, *It is not adversity can hurt us, if sinne domineer not in us.* What wonder is it to see such a nothing of quietnesse in our minds, whenas there is so little of patience and silence? We cannot digest unpleasant nor adverse things with patience and silence. We are untractable on all sides: And yet we derive all the fault upon our adversaries. We say, *If they were away, we would be more holy.* O ridiculous mortals ! if we were not wanting to our selves, the wickednesse of our enemies could not onely not hurt us but make us farre better and uprighter. *Thy destruction, O house of Israel, is of thy self, not from thy adversaries.* Blame thine own impatience, not thy enemies. *And who is it that can hurt if we follow that which is good?* That sweet swanlike voice of S<sup>t</sup> Chrysostome is known to the world ; *No man is hurt but of himself. Decians, Aurelians, Nero's, Domitians, Dioclesians had power to kill those stout and noble martyrs,*  
*Vincen-*

Hos. 13. 9.

1. Pet. 3. 13

Ultimum  
 Chrysost. o-  
 pui ad O-  
 lympiad.  
 Tom. 3.

Vincentius, Sebastianus, Mauritius, Tiburtius, and others; but they could not hurt them. They had hurt them, could they have taken from them that heavenly crown of glory. Valerianus broiled Laurentius on a gridiron, but could not rob him either of Christ or heaven. The Arian rage and fury might persecute Athanasius by sea and land, but it could not injure him, whose virtue and valour did the more increase and grow famous by persecution. Origen learnedly; So, saith he, are all things in the world wisely ordered and disposed, that nothing is idle though it be evil. God doeth no evil; yet when he hath power to hinder it being invented, he doth not prohibit it, but useth it with them who wrought it to necessary causes. So God is not the authour of any sinne; but he is the authour of all punishment for sinne: nor are we hurt by him, but onely corrected for our amendment.

Origen. hom.  
23. de Nov.

Here consider with me Haman and Mordecai. Haman was insolent by the kings favour, magnificent, cruel, haughty, proud, stately and

R

lofty

Part 2. lofty in his gate, as if he would have  
*Ester 3.12* reached the starres. All the kings  
 servants bowed their knees, and  
 worshipped Haman: for so the king  
 had commanded. Now Haman  
 was as a cock upon his own dung-  
 hill and could do much, and would  
 also be worshipped of Mordecai as  
 well as of others: *Vail thy bonnet, O  
 Jew, bow thy knees, kisse thy hand,  
 worship Haman.* This was grievous  
 for Mordecai to perform against  
 his religion and conscience: Whe-  
 ther, as some think, Haman had  
 the form of some idol-gods done on  
 his garments in needle-work; or  
 whether this worship did contain  
 any thing of Divine worship in it,  
 for certain it was such a kind of  
 worship as was to be denied to man:  
 therefore Mordecai refused to per-  
 form it; and prayed unto the Lord,  
 that he would for the good of Israel  
 lay himself prostrate at Hamans  
 feet, but he would not give Gods  
 honour to a man.

By this example we learn that  
 even most wicked men are to be re-  
 spected with all kind of humanitie,  
 be.

benevolence, and entreatie, and according to their places to be regarded with a suitable reverence, and even as Mordecai said he would have done to Haman for the good of Gods people, though they be our enemies. And therefore such thoughts are to be corrected as naught ; *Such a man is mine adversary, a wicked, reviling, envious, pernicious person : I cannot but hate him ; I cannot away with him, nor endure to see him, he is so base within and without : I know my self clear and innocent.* Ah my friend, softly and gently, whosoever thou art. Thy master in this School of Patience perhaps hath instituted such a man thy ruler, thy monitour, to whom thou must be subject. What cause therefore hast thou to complain ? If thou beest wise, thou wilt rather imbrace his lawfull imposed rule and authority, and even kisse his feet, and so much the readier because it is so easie with God to change courtes and persons, and cause that in a trice Mordecai shall rule over Haman, and shall say with authority to him, *Haman, re-*

Part 2. *hearse, rehearse.* Behold a sudden and wonderfull alteration ! While Haman was next to the king, and bragged of his wealth, his honourable family, his children, his benevolent fortune, the kings favour, and the like ; while, I say, his command almost reached to heaven ; he is adjudged by the king to the gallows : while Mordecai, who was condemned to the halter, was all of a sudden clothed with the kings robes, set upon the kings horse, adorned with a crown on his head, had through the high places of the citie, Haman being as it were his servant to attend him, and crying, *So shall the man be done to whom the king doth honour.* O strange ! what an unlooked for change is here ! This is usuall with

*Eccles* 11. God. *It is easie with the Lord to make the poore to become great.* Mordecai, but even now appointed to the gibbet, is now next to the throne ; and Haman who was so near to the crown, is upon the high gallows. Take therefore, O Haman, that punishment to thy self which



which thou hadst made for him whom thou hatedst, and mount a gibbet in stead of a trapped jennet. So severely doth God punish such as think to bring all ruine on their foes, but will not bear any crosse themselves. So quickly is the case altered, and tables turned. The innocent is acquitted from punishment ; Mordecai liveth to be Hamans surviving heir.

Wherefore let us love the crosse ; and whoever is deputed to lay it upon us, let us not start back or grudge the imposition. Whether he be high or low, servant or Lord that vexeth us, it mattereth not. It mattereth to know who is the chief commander and permitter of it. It is hard to suffer so much beside all expectation from such men perhaps ; but yet the holiest men have born this kind of affliction very often.

Job and Tobit were derided by their wives and kinsfolk ; yet in that triall made no retortings. Ignatius that noble martyr yielded himself pliable even to his ten leopards :

R 3

For

Part 2. For whenas he was brought from Antioch to Rome, he was conducted by ten souldiers, who were more like cruel beasts then men, whom even the gifts and kindnesse bestowed made savage and bloody: yet these usages affrighted not Ignatius. For, as that martyr said, *Their impieties were his dayly documents.* So I may say, *Our adversaries are our doctours;* who by their force and injuries instruct us. I may not unfitly term our enemies to be goldsmiths; who make us crowns, not of gold or precious stones, but heavenly and celestially, fitted for immortalitie.

Wherefore we maintein it, That all our crosses are to be born, lay them on who will. Which I seal up with the words of Saint Augustine: *Let not, saith he, those onely seem happy to thee, who flourish for a time. Thou art chastised, and they are spared; but perhaps thine is for amendment to fit thee for the inheritance.* Remember therefore this word, *The Lord hath given, the Lord hath taken away: as it hath pleased the Lord,*  
so

Aug. in  
Psalm. 71.

as in Psalm.  
92.

so come things to passe: Blessed be the name of the Lord. They were unjust who sate by Job on the dunghill: yet he was scourged and received; they were spared to future punishment. God reserveth all to his own judgement. Good men labour and are punished as sonnes; the wicked rejoyce and are punished with condemnation. Our enemy may rage; but how long? what is it then that afflicteth us? It shall exercise us, not hurt us. The fiercenesse of them shall turn to his praise, and their fiercenesse shall the Lord refrain. The enemies furie and rage shall turn to our advantage; hereby we shall obtain a crown for the reward of our victory. But what should we conquer if we were not opposed? And wherein is God our helper, if we fight not? Let him our enemy do what he can; he shall be slapt by God. Let us then hold our patience: for as our punishment is here, so shall our reward be in glory hereafter.

*The meaning of the figure following.*

Words are but wind, precepts are nought but words;  
Which seldom find the way to th' hearts of men:  
Except Example's guide a clew affords,  
They fool the sense, and take their flight agen.

This Patience knew: Wherefore to save her breath,  
Which else were spent in vain, she silently  
Her sample shewes, which last she doth bequeath  
To all her friends. O heavenly Legacy!

He that can fix his thoughts and eyes on this,  
May draw th' exactest piece that Art can yield,  
Or, Artsuperiour, Grace: this Pattern is  
The plot and ground on which our hopes we build,  
The perfect mould for Christian patience,  
The precedent of chearfull misery,  
Which good and bad with thanks will recompense  
The archetype of stedfast constancy.  
He onely is the blasphemous Counterpain  
Of wise premeditation, onely he  
Th' authentick Module is of self-disdain,  
Who curb'd his will by best conformitie.

Here may you see at length the prickly Briar  
Bestuck with beauteous Flowrs, which erst was drie  
And scorched with hot afflictions parching fire,  
Till showrs of bloud did make it fructifie.  
See here put off the horrid Bramble-wreath;  
The threefold Golden crown in readinesse  
T' embrace the brows of those that stand beneath.  
The pain 's but small (you see) to th' happinesse.

*Tandem spina florens; nec flores isti defluent.*

Behold, at length the Bramble's blossoming,  
Whose flowrs shall have a never-fading spring;

wing.

but words;  
arts of men:

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If any man will come after me, let him  
deny himself and take up his Crosse dayly  
and follow me . Luc : 9 . 23 .



The third Part of the  
*School of Patience.*

CHAP. I.

*Afflictions are to be endured  
Patiently.*

 Enerous and high-spi-  
rited horses learn by  
practice and exercise  
from their masters, not  
onely quietly to suffer  
their Lord to mount the saddle, but  
also to bend their knees to him as he  
getteth up : which cart-horses and  
mill-horses cannot perform; neither  
can it be looked that they should  
perform such services.

Alexander the great Macedonian  
had an horse called Bucephalus,  
which he bought for 7500.  
crowns. This horse when he was  
furnished with all his trappings and  
oyall abiliments, would suffer none

Part 3. other rider but the king. What man soever hath learned by the guidance of Patience meeknesse and gentle manners, he doth acknowledge his Lord Jesus Christ, boweth willingly his knees to him, being most ready either for suffering or doing all things which shall please his Master. But these virtuous and approved manners are chiefly learned in the *School of Patience*. Concerning which we have already finished two things : First, What crosses and kinds of afflictions do exercise men. Secondly, What men may learn by being exercised with such trials. Now the third and mainest followeth to be discussed, How these afflictions are to be born. This is not onely profitable to be known, but also necessary. For what shall it profit thee to know what thou sufferest, unlesse also thou knowest the method and manner how thou sufferest? We will in order succinctly explain this. The first lesson of all shall be, That afflictions are to be suffered patiently. We are no-body in this *School of Patience*, if we be  
impa-



impatient. So then we will expound what it is to be patient in misery.

That is excellently spoken of old,

*Vir bonus non querit quid patitur, sed quam bene.*

Manos.  
Trobairas

*Multa vis tropheæ brevis, plura sed patientia.*

A good man what he suffers, cares not; but how well.

In his sufferings he in patience doth excell.

Some trophies hath true valour won, but yet

Meek patience the preeminence doth get.

Christ arguing of happy freedom and liberty, In patience, saith he,

Luke 21.  
12.

possesse your souls. An impatient man is so farre from being master of himself, that he loseth himself; he

loseth not himself, but is a mere ser-

vant to his vicious corruptions. Whence Job demandeth, why are ye

Job 12.4.

as one that teareth his soul in his anger.

An impatient man cherisheth his gall; and that throweth all

reason out at windows: whereupon followeth a world of folly. But tru-

ly a patient man keepeth himself, and

Part 3. and is stronger then the mightie. Solomon affirmeth the same, saying,  
*Prov. 16. 32. He that is slow unto anger is better then a mighty man: and he that ruleth his own mind is better then he that winneth a citie.* Seeing that a patient man doth not onely hold his tongue and his hand, but ruleth his very thoughts. Anger is stopped by patience, wrath is restrained, the violent hand is kept in, and the poyson of the tongue is taken away. As it is said of a talkative fellow, *This man cannot hold his tongue,* so it may be said of the impatient man, *He cannot refrain his anger.* Revenge and fury possesse him, and force him whither they will. He fostereth and mainteineth whole troupes and armies of bitter direfull thoughts, whom impatience setteth to work. That dominion therefore and sovereigntie of the mind cannot be attained but by patience. *Possesse your souls in patience: not in your counsels, not by your prudence, not by your fortune, not by your wealth, but by your patience.*

But

## of Patience.

5

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But whether are we ignorant of Part 3.  
the definition of Patience? This it  
is; *It is a voluntary perpeſſion of all  
ſuch things as outwardly ſhall happen  
unto us or fall upon us without repi-  
ning or complaint.* But we, brave  
fellows as we are, do cloke and co-  
ver all our complaints and impa-  
tience with a fair mantle. Mark the  
phraſes of delicate perſons; *Alas!  
things too-too troubleſome, too diffi-  
cult and burdenſome, too heavy to be  
indured, do oppreſſe us.* O Chriſti-  
ans, Impatience ſpringeth not from  
the greatneſſe of the croſſe to be  
born, but from the weakneſſe of the  
bearer. He who buildeth an houſe  
covereth it not onely to ſenſe it a-  
gainſt rain, hail and ſnow, but that  
it may endure both rain, hail and  
ſnow without any prejudice to the  
owner. He who buildeth a ſhip,  
looketh not ſo much that the veſſel  
be not toſſed with the fury of the  
waves, but that it have no holes nor  
leaking places which may ſink her.  
He who feareth his health, doth not  
take care for this, that no ſharp air  
blow upon him, but to keep his  
head

But

Part 3. head well wrapped, and his feet that they neither take cold nor wet. The same must be in our lives. But we deal clean contrary: For this is all our doubt and fear, That we be not sick, poore, despised, abjected: when yet we should rather take care that when we are diseased, poore, and abjected, we be patient. For it fauoureth not so much of Christian vertue, to desire onely to be healthy, rich, honourable, (for what great matter is that?) as to know how to bear sicknesse, poverty and contempt: This is something, a great matter, nay the upshot of all. Nor shall we be able by any art to prevent all miseries and casualties: but if we can take heed not to suffer miseries with impatience, this is skill. In which point I agree with Bion the Philosopher: Who, as Lactertius reporteth it, was wont to say,

Lact. l. 4.  
c. 7.

*It is a great, nay the greatest of evils, not to know how to bear an evil. So that ancient piece of Poetry speaketh,*

*Non malum est, malum pati: at ne-  
scire malum pati, hoc malum est.*

To

*of Patience.*

27

To suffer ill, it is not ill, I trow : Part 3.  
But ill it is, not how to suffer ill to  
know.

And for certain who knoweth not this, knoweth not what it is to live. No mans life can be sweet unto him, unlesse he knoweth how to passe through and undergo the miseries of this life. Let these be for example. The Stone and the Gout are said to be great and grievous miseries, unexpressible, fiercely affaultring men: But there have been great Princes that have borne these with patience and liveliness. Carneades gave Agelilaus a visite when he lay perplexed with the gout: who, when he perceived that discourse was an aggravation to the pain, cut off his speech, and at his departure bade him Farewell: To whom Agelilaus, Good Carnedes, stay still; and with that shewed him his breast and his feet, saying, *Nothing cometh from thence hither.* By which saying he shewed that his heart was sound, young, and able to undergo and oppose the malady; but his feet were troubled and vexed

Part 3: vexed with that disease. A Prince of the Empire came to see Charles the fifth, Emperour of famous memory, lying sick of the gout, and used such discourses as might seem to help to the mitigation of his pain, chiefly urging that, *And why, I pray your Majesty, do you not use the help of Physicians, seeing you are so well furnished with such able Doctors?* To whom the Emperour replied, *In this kind of disease the best medicine is Patience: this alone keepeth the tongue, the hands, the thoughts, the soul it self in a due temper.*

The praises and documents of Patience are many and great: We will open some of them, taken out of an Africane writer, but a learned one, Tertullian. I. *Patience in bearing injuries.* The Lord admonisheth, *That to him that striketh thee on the one side of the face, thou turn to him the other also.* Let anothers unrighteous dealing be wearied with thy patience. Thou beatest that unjust party more by bearing then revenging: for he shall be scour-

Tertull. l.  
De patient.  
c. 2.

scourged by him for whose sake thou  
suffereſt. Whenas his tongue ſhall  
break forth into curſing and re-  
vil-ling, look thou to that, *When men  
ſhall ſpeak evil of you, rejoyce.*

II. *Patience in forbearing to revenge.* *Idem, c. 10*

Deſire of revenge is the greateſt  
ſting of impatience, a buſineſſe re-  
garding either glory or malice. But  
ſuch boaiſting is alwayes in vain,  
and ſuch malice is abominable to  
the Lord; eſpecially herein, when  
being provoked by anothers malice,  
it conſtituteth it ſelf ſuperiour for  
the execution of revenge. Now  
what is there betwixt the provoker  
and the provoked, but onely that  
the one goeth before, the other fol-  
loweth in miſchief? both of them  
ſtand guilty to the Lord of hurting  
a man; who diſliketh and con-  
demneth all unrighteous men. It  
is therefore abſolutely commanded,

*Requite not evil with evil.* III. *Pa-* *Idem, c. 9,*

*ience in refraining revenge.* What *10. & 11.*

honour ſhall we aſcribe unto the  
Lord, if we arrogate the power of  
deſenſe to our ſelves? How do we  
believe him to be a Judge, if not a

Reven-

A Prince  
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, and u-  
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his pain,  
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admo-  
ſtriketh  
ce, thou  
et ano-  
e wear-  
a beateſt  
bearing  
ſhall be  
ſcour-

Part 3. Revenger? He that revengeth himself hath taken away the honour of that one onely Judge, God. What have I therefore to intermeddle with revenge, wherein I cannot keep a mean for the impatience of grief? For if I could keep and rest upon Patience, I should not grieve; and if I grieved not, I should never long after revenge. Nothing that is undertaken in impatience passeth off without violence; every violent act stumbleth, or falleth, or runneth into precipices. For, as it is said in brief, *All sinne is to be ascribed to impatience.* 17. *Patience in loss of goods.* Patience in detriments is an exercising of giving. He grieveth not to give who feareth not to lose. Otherwise how can he which hath two coats give one to him who is naked, unlesse it be the same with that, *To him that shall take away thy coat, offer him thy clothe likewise.* How shall we make friends of the unrighteous man, if we so deeply love him, that we will not leave or lose him? So we shall perish with the loss. The heathen use impatience



## of Patience.

II

Part 3.

ence in all their losses, who preferre  
their money before their souls : but  
we walk not answerable to their  
courses. It is better to part with  
our moneys for our souls, then with  
our souls for our moneys ; either  
by freely giving, or by patiently lo-  
sing. Let all the world be lost, so  
that I can gain and save my pati-  
ence. For who more happy in the  
Lords account then the patient ?  
*V. Patience in bearing other afflic-  
tions.* We ought to rejoyce and  
give thanks for the dignation of Di-  
vine chastisement. *I chastise whom  
I love,* saith God. O blessed ser-  
vant whom his master often doth  
correct, with whom he will vouch-  
safe to be angry, with whom he doth  
not connive ! Patience is comely in  
each sex, in all ages. The patient ful-  
filleth the law of Christ. It is not  
lawfull for us at any time to walk  
without patience. *Patience doeth  
me evill : Love endureth all things,  
suffereth all things,* and that because  
it is patient. We are therefore on all  
sides bound to the performance of  
the duty of Patience. *VI. The gar-  
ment*

*rom. viii.  
c. 12.*

Part 3. *ment and habit of patience.* Her

*Idem, c. 15.* countenance is calm; her brow clear and not contracted with any furrow of grief or rough anger, her eyebrows somewhat declining, yet promising mirth, her eyes not dejected with infelicitie but humilitie; her mouth sealed up with the grace and honour of silence; her complexion like that of secure and harmlesse men; her head dayly turning to watch the sleights of the devil; her laughter severe; her covering about her breasts all white, close to her body, as which is neither puffed up with pride nor disturbed with unquietnesse: for in her heart sitteth that most meek and most humble spirit, not circled in the whirl-wind, nor in the blue cloud, but clear and serene, open and simple, whom at the third time Elias saw: For where God is, there is

*Idem, c. 15.* also his beloved Patience. *VII. The praises of patience.* God is a speciall mediatur and umpire for patience. If thou layest up an injury by him, he is the revenger; if a losse, he is the restorer; if a grief,

he

e. Her he is the Physician ; if death, he is Part 3.  
ow clear the raiser to life. What cannot pa-  
furrow tience effect, which hath God its  
her eye- debtour? Nor undeservedly : For,  
g, yet it keepeth all his good pleasure: it  
not de- meeteth all his commandments with  
militie; obedience ; it fortifieth faith, go-  
he grace verneth peace, helpeth love, instruct-  
er com- eth humilitie , hastneth repen-  
ure and tance, assigneth confession, ruleth  
d dayly the flesh, enterteineth the spirit, bri-  
ts of the dleth the tongue, holdeth the hand,  
her co- rampleth on tentations , driveth  
ll white, away scandals, consummateth mar-  
s neither tyrdome, comforteth the poore man,  
disturbed tempereth the rich man, vexeth not  
her heart the weak, wasteth not the healthy,  
nd most delighteth the faithfull, inviteth and  
d in the winneth the heathen, commendeth  
e cloud, servant to his master, his master  
and sim- to God, adorneth a woman, appro-  
me Elias eth and commendeth a man ; it is  
there it beloved in a child, praised in a  
VII. The young man, admired in an old  
is a spe- man.

pire for Let us love therefore the patience  
p an in- of God, the patience of Christ : let  
ger ; if a us give him that which he laid down  
f a grief, for us. Let us offer to him the pa-  
he tience

Part 3. tience of the spirit, the patience of the flesh, who do believe the resurrection of the flesh, and the restitution of spirit and flesh to glory. So Tertullian prayseth patience.

Theodoret declareth that the devil threatned grievous punishment to James the Anchorite. To whom James replied with a merry countenance being composed to all patience, If God, saith he, hath given thee permission, strike me; I will willingly bear thy blows, as I am stricken by thee, but by God: But this be not permitted to thee by God, thou canst neither strike me nor touch me, though thou frettest and ravest never so fiercely. So may every one of us say to all them whom we believe to be our enemies, If ye have power given you from God, proceed, scourge me, burden me with all your injurious dealings: my resistance will be but in vain: But if a licence be granted unto you, although ye rage upon me and whet your teeth, ye cannot bite me; I am safe. Saint Gregory the Great not onely writ most profitable

patience of  
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glory. So  
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unishment  
To whom  
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profitable

profitable documents of patience, Part 3.  
but was himself a worthy example,  
and did both practice and teach it  
to others. For he writ to the Empe-  
rour Mauritius, who did variously  
trouble him, in this manner, *Because* *Greg. lib. 4.  
Ep. 31.*  
*I do dayly offend that omnipotent God,*  
*I do find that it is some remedy*  
*against that dreadfull account if I be*  
*dayly struck with incessant stripes*  
*here: and I believe, O Emperour, that*  
*ye pacifie the same Lord towards us,*  
*how much the more ye afflict me*  
*in my ill-servuing him. O admira-*  
*ble! how patiently and submissely!*  
*The same spoke aright, saying, Pa-*  
*tience is the remedy for every grief.*  
*Which of the saints hath been crown-*  
*ed without patience? Grammarians*  
*say, There is no rule but hath some*  
*exception: But for certain this rule*  
*of Patience is without all exception.*  
*Therefore Saint Paul so strictly*  
*monisheth us, Be patient towards*  
*all men, with all meeknesse and pa-*  
*tience,*  
*This virtue is to be exercised in*  
*all places, at all times, towards all*  
*men, in all things without excep-*  
*tion.*

- Part 3. ption. For there is no virtue perfect without patience. On the contrary, impatience is the womb of all sin, sending out divers streams of transgressions from her fountain. An impatient man never obeyeth, he never striveth to be patient. Impatience is the daughter of Satan, and the parent of folly and madnesse: for what is more foolish or desperate then to double an evil, to cast away the reward that is promised to a patient man. An impatient man for the losse of an halfpenny will throw away his purse: If but one ear of corn be stolen, he will fire the whole field. A noble man, Lord Chamberlain to Ralph the second, Emperour, bringing some water for the Emperour to wash his face in a vessel of crystall covered, by his default and negligence the cover fell and was broken: whereupon he in a great rage took and threw the vessel likewise to the ground, with this saying, *Let the devil take the horse, since he hath got the saddle*: So by one hasty act he cast away foure hundred crowns: for at so much

much the cryſtall was valued: So oftentimes a light and little evil is doubled with a greater: ſo ſmall loſſes by impatience grow into great and fearfull dammages. Know what Solomon ſaith, *A man of much anger ſhall ſuffer puniſhment.* By how much more obſtinately any one ſuffereth, by ſo much the more doth that which he ſuffereth pain and torment him. So a wild beaſt while he ſtrugleth in the net bindeth himſelf the faſter in: So birds ſtriving and fluttering to ſhake off the birdlime, bedawb all their feathers. There is no yoke ſo ſtrait, but it leſſe hurteth him that beareth it then him that would ſhake it off. Therefore he that is wiſe in all things will ſtudy Patience. A fool neither knoweth what to do nor how to ſuffer, Solomon ſaith wiſely here, *He that is patient, is of great wiſdome: but he that is of a haſtie mind exalteth folly.* and again, *He that is of an haſty mind committeth folly.* St Gregory ſaith, *By ſo much is every man accounted leſſe learned, by how much he is the leſſe patient.* His folly abound-

Prov. 14.  
19.

Prov. 14.  
29. & 17.

Greg. hom.  
35. in 2.  
vang.

Part 3. *eth by his impatience.* Which Solomon confirmeth, *The discretion of a man deferreth his anger.* But fools and impatient folks rage against themselves, overthrow tables, break pots, pull off their hair, strike their breasts and thighs, and oft dash their heads and wals together; as Augustus Cesar did when he cried out, *O Varus, restore the Legions, restore the Legions.* For certain all rash impatience turneth to the masters torment.

Hence it cometh to passe that we vex and fret at the least and smallest matters: As, the boy is not quick enough, the fornace is not hot soon enough, the bed was not made, the table was not well furnished, hereupon how presently we vent our spleen and fume out our impatience. We are angry with the pen we write withall, with the horse we ride, with the clothes we wear. Hence flow such angry discontented words, *what devil set this fellow on? what unluckie bird set this task on my back? From whence cometh this intolerable burden to me? Oh how*



# of Patience.

19

Part 3.

*how this thing of nothing moleſteth me! How thoſe baſe fellows ſlight me, and how I them! would I could ſend this taſk to the furtheſt part of the world? So fearfully and miſerably do we waſtle and ſtruggle with our croſſes and trials.*

How fitly here may our labours with which we toil and the croſſes which we bear, as Balaams aſſe, ſpeak and complain, and ſay as Moſes and Aaron to the people, *what are we? your murmurings are not againſt us, but againſt the Lord* Exod. 16. 84 Every croſſe may truly ſay, *what have I done, that you ſo ſtomach againſt me? Have patience in the bearing of me, and I ſhall pay you all.* Give ground, I pray you, to patience, and endure to be a little miſerable, and all ſhall be returned an hundred-fold into your boſomes. But you ſay, too many and too heavy evils ſet upon us at once. Is it ſo, O mortals? ſhall we carry the praiſe of patience by ſuffering or nothing or as good as nothing? *St Gregory to the purpoſe very learnedly; weigh, I beſeech you,* Greg. Tom. 4. l. 9. 12. *where is your patience, if you want* 39.

Part 3. *matter of suffering? I will not take him to be an Abel who had not a Cain. For good men, if they be without wicked men, are not perfectly good, because they are not at all purged. For the very societie of the wicked is the purgation of the good. Wherefore that should be dayly ruminated on, Patiently, I pray you, patiently, at least for Christs sake, patiently. Patience cureth each maladie. And as that must be sung to the slothfull and sluggish, Hasten you, O slow back, hie you, make quick dispatch; so to the impatient that must alwayes be remembered, Go to, patiently, O Christian, patiently. This, and that, and another thing, all things let them be done patiently. Here was work for that young monitour who every day saluted Philip king of Macedon with this anthem of mortalitie, HOMO ES, Thou art a man. Such a monitour do we stand in need of every houre or every minute, to cry unto us, On, go on with patience. Whatever vexeth or presseth you, take it and bear it patiently.*

We often forget our selves, neither do we remember that here we are in banishment and exile : which would make us digest all evils with patience. Ah Christians, why do we thirst after such anxious pleasures? We lost Paradise, and are as yet banished from thence : We strive to return back again, and bend our steps that way : but yet we are not arrived there. He who thinketh this journey can be dispatched without patience, is like to him who in rain wanteth a cloke and an hat, or in war a sword and a shield. A patient man is as it were armed *Cap-a-pe*, at all points, and (which is the most noble kind of all conquest) subdueth all his foes not by striking but by suffering. A patient man goeth on coals as on a bed of roses, as *Tiburtius* did. But *can a man go upon coals and his feet not be burnt?* Yes, he treadeth upon live coals, who overcometh miseries by patience. By the strength of patience *Isaiah* was sawn in pieces, and praysed the Lord ; *Saint Stephen* is stoned, and yet then prayeth for his

S 3 enemies;

*Survins,  
Tom. 1.*

Part 3. enemies; the Apostles were whipped, beheaded, crucified, and triumph with their crucified Lord.

*Jas. 1. 4.*

*Epp. Tract.  
De pati.  
Ser. 3.*

Here *Patience* had her perfect work. *Patience*, as *S<sup>t</sup> Cyprian* speaketh, beateth down temptations, suffereth persecutions, perfecteth all passions: it doth firmly fortifie the foundations of our faith. *Patience*, as *Tertullian* hath praised it, is beautifull in all sexes, in all ages. *Patience* is the guardian of all virtues: *Patience* is an unpierceable breast-plate. *Saint Augustines*. encomium of it is, That all patience is sweet to God. *Pliny* relateth of an herb which is called *Nyctilopa*, because it shineth afarre off in the night. It hath a fiery colour, and thorny leaves. This the *Parthian* kings used at the taking their oathes. Behold a fair symbol or badge of patience. For patience is not onely compassed about with thorns, but as it were guarded by them: It is of a great lustre amidst all persecutions and afflictions, never more brightly shining then when most troubled for the cause of *Jesus*. There is one case in the School of Pa-

*Aug. in*

*plac. 42.*

*Plin. l. 21.*

*Nyctilopa.*

11.

Patience for the greatest evils, To Part 3  
 suffer, and to make a virtue of ne-  
 cessity. It is the saying of an excel-  
 lent writer, *He shall enjoy the more* Sen. l. 3.  
*peace, who knoweth best how to suffer.* De l. 12, c. 16  
*Such a man hath conquered himself,* Thom.  
*is Lord of the world, the friend of* Kemp. De  
*Christ, and the heir of heaven.* Imit. Christi  
*If thou do't not use the shield of Patience* l. 2. c. 3.  
*on each side, at every turn, thou canst* et l. 3. 4. 35  
*not stand long unwounded.*

CHAP. II.

*Afflictions are to be suffered Joyfully.*

**P**Haraoh king of Egypt, because  
 he was so obstinate and did so  
 resist Gods will, and would not let  
 the Israelites depart, was punished  
 with sundry grievous plagues. But  
 when there was such a number of  
 cattel and men slain, then did he  
 urge them to be gone; *-Rise up, saith* Exod. 12.  
*he, get ye gone from among my people,* 31, 33.  
*both ye and the children of Israel;*  
*and go, serve the Lord, as ye have*  
*said. And the Egyptians did force*  
*the people, because they would thrust*  
*them out of the land in hast. Now*

**Part 3.** the Israelites the more they were urged the gladder they were, and departed with a smiling countenance; for they had spoiled the Egyptians. Whosoever have profited well in the *School of Patience*, they do willingly bid this Egypt adieu, they give the world leave to enjoy its own, they desire to be urged upon by their enemies; glad are they when they force them. And this is the second manner of bearing our miseries, *joyfully*. So then in this chapter we will shew that evils and miseries are not onely to be suffered *patiently*, but also *joyfully*.

It is an old proverb among the Germanes, *That he hath half got the day, who girdeth his sword on cheerfully*. And for certain a lively courage helpeth much in distresses. Therefore the heavier the evils presse on, the more valour is to be assumed. Evils must not be yielded to, but opposed with patience and a good heart. Laments are not effectuell: these evils regard not wet cheeks. A mind that is cheerly, erected, confident in God, conquereth all

all encumbrances. What helpeth it Part 3.  
to sigh and mourn, or to torment  
ones self? To be broken and faint-  
hearted, is to be willing to be con-  
quered. It is a most slothfull kind  
of death to kill thy self with grie-  
ving. He seldome cometh off a con-  
querour who went on a coward. No  
man will ever in this *School of Pa-  
tience* account thee a Doctour, un-  
lesse thy spirit be active and joyfull.  
Here, if anywhere, there is need of  
boldnesse and generosity to oppose  
and hold out. Wherefore go on, and  
what is to be suffered, go through-  
stitch with it with joy. Sing with  
that kingly Prophet, *I will take the*  
*cup of salvation, and praise the name*  
*of the Lord.* A dejected and wither-  
ing heart putteth an obstacle to all  
prosperous and triumphant succes-  
ses. Nicetas Choniates said well,  
*Alacrity, and a good spirit in affli-  
ction, what doth it not effect?* Be-  
hold the Lord Jesus Christ, *who for*  
*the joy that was set before him endu-  
red the crosse, and despised the shame.*  
Our Saviour obtained a double re-  
ward, one for himself, another for

*Psal. 116.*  
13.

*Heb. 12. 2.*

Part 3. us ; to himself, the glorifying of his humanity, and the conquest of the world ; to us, grace, and salvation both of body and soul. This reward or *joy being set before him*, he so qualified all his crucifying, that going to the bitterest and shamefullest death, he yet shewed admirable joy and willingnesse : Therefore, *despising the shame*, he

*Luke 21.*  
85.

said, *I have earnestly desired to eat this Pasche with you before I suffer.* Alas, a bloody Pasche ! yet he did as earnestly desire it as some do a dainty banquet : so that he went up in haste and readily to Jerusalem ;

*Psalm 118. 6.* *He rejoiced as a giant to runne his course.* What courie or way was his ? from Pilate's house to Golgotha. And even in all this crosse-way he would not be wept for. Yea, not onely as he was ready to undergo this most cruel death did he offer up himself cheerfully and willingly, but even from his birth to this time he knew and foresaw all that he should suffer : So that I may truly say, that Christ did not onely suffer on the crosse for three houres, but for three  
and



and thirty years space. And yet for *Part 3.*  
*the joy that was set before him* he  
 patiently suffered all things.

And so the disciples of the Lord,  
 they were filled with stripes and re-  
 proches; and yet they thirsted after  
 them for their Lords sake: for *they* Acts 5. 41  
*went away, rejoycing that they were*  
*accounted worthy to suffer rebuke for*  
*the name of the Lord Jesus.* The  
 chief Priests and the Elders of the  
 people are very doubtfull what to  
 do, saying, *what shall we do to these* Acts 4. 16  
*men?* The more cruelly they were  
 beaten and scourged, the more ar-  
 dently did they praise and magnifie  
 Jesus that was crucified: they de-  
 spised threatnings, they sang and re-  
 joyced in prisons, they were glad  
 when they were beaten. *what shall*  
*we do to them?* St Chrysostome  
 here saith, *The Apostles were whip-* Chrysost.  
*ped and rejoyced; they were bound,* Hon. 1. 4. ad  
*and praised God; they were stoned,* Antioch.  
*and did preach: Such joy as this do*  
*I look after.* And this is to suffer joy-  
 fully for the Lord, To reckon con-  
 tumelious reproches for honours,  
 and troubles for triumphs. And if  
 ye

Part 3. *ye suffer any thing, saith S<sup>t</sup> Peter,*  
*1. Pet. 3. 14 for righteousness sake, blessed are ye.*

*Jam. 1. 2. Think it all manner of joy, saith S<sup>t</sup>*  
*James, when ye fall into divers ten-*  
*tations. Blessed is the man that en-*  
*dureth temptation. Doth S<sup>t</sup> Peter and*

*Math. 5.*  
*31, 12.*

*S<sup>t</sup> James onely say so? Christ him-*  
*self saith, Blessed are ye when men*  
*revile you and persecute you, and say*  
*all manner of evil of you for my sake*  
*falsely. Rejoyce and be glad: for great*  
*is your reward in heaven. But many*  
*mens tenderneſſe receiveth not this*  
*heavenly Philosophy. Henricus Su-*  
*ſo, a religious and holy man, with*  
*a great confidence ſpake thus unto*  
*God, This is the matter, O Lord,*  
*that many take it ſo ill, that thou*  
*haſt ſo few friends, becauſe thou ſuf-*  
*ferest them to be ſo harſhly dealt*  
*withall in this world: and hence is*  
*it that ſo many fall away from thee.*  
*What ſayeſt thou, O Lord, to this?*  
*Yet notwithstanding this great*  
*Scholar did eſteem afflictions and*  
*croſſes of that value, and to be re-*  
*ceived with that joy, that he hath*  
*ſaid it, That though upon our bended*  
*knees we ſhould an hundred years pray*

Peter,  
are ye.  
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to God, yet are we not worthy to re- Part 3.  
ceive one. Can we therefore but be  
joyfull, whenas God doth chastise  
us with his fatherly favour? How  
glad was St Paul? Hence these his  
speeches; *I am filled with comfort, 2.cor.7.4.  
and am exceeding joyous in all our  
tribulations. and, Yea, though I be Phil.2.17.  
offered up upon the sacrifice and ser-  
vice of your faith, I am glad, and re-  
joyce with you all. and, Now I re- coloss.1.24  
joyce in my sufferings for you: and  
for the same cause be ye glad and re-  
joyce with me. St Chrysostome saith,  
That great heaps of snow came upon  
him daily, and yet he was as it were  
in Paradise. How or why did St  
Stephens countenance shine as an  
Angels? Hilarius Arelatenfis saith  
the cause was, *It proceeded from the  
abundance of gladnesse, joy, and hope  
of glory that was in his soul. St  
Stephen did as St James spake, My Jam.1.2:  
brethren, count it an exceeding great  
joy when ye fall into divers tenta-  
tions. The Prophet Zechary pro-  
phesied, And they of Ephraim shall zech.10.7.  
be as a giant, and their heart shall  
rejoyce as through wine. So Joshua  
the**

Part 3. the Ephraimite in the hope of that plentifull countrey exposed himself to all dangers and hazards. From whence came that strength and courage ? *Their heart shall rejoyce as through wine.* wine is the symbol of eternall happinesse ; it maketh men courageous against all miseries.

*Psal. 36. 9. They shall be satisfied with the plenty of thy house, and thou shalt give them drink out of the rivers of thy pleasures.* Now we rejoyce, but as if with wine : for as yet we possesse

*Rom. 12. 12* not beatitude. *Rejoycing in hope, patient in tribulation.* Hence was it that the Christian Martyrs were unfearfull, laughing, abounding with joy when they suffered butcheries, crosses, gibbets, racks, and fires: their heart was made glad with this wine. St Augustine speaking of them, saith, *Doing and suffering such things they rejoyced and shewed themselves glad.* It was a pleasure to them to obey all his commands who had suffered more for them. Their inexplicable reward set their hearts on fire. Wherefore, O Christians, I beseech you, let us runne joyfully to the

*Aug. Ser. 12  
De Sanctis.*

the

the mark of Patience. There is not an high crosse shewed unto us, which we must clothe with our members; not gibbets, on which we must hang all gored and wounded; not a red-hot gridiron, which we must presse down under us; not a shovre of stones, that we must be-purple with our blouds; not frying-pannes, which we must fill up: but our crosses are daily gentle and tolerable. Why start we back? Where the most work is done there is most reward. If the fight be more sharp, the crown will be more glorious. Therefore let us go on joyfully. The Germanes were wont at weddings to animate and incourage their musick, *Strike up lustily, pipe and play jovially.* The more miseries are put upon us, let us the more courageously exhort our selves: *Excellently well done, S<sup>t</sup> Stephen! well done, S<sup>t</sup> John! well done, S<sup>t</sup> Paul!* Every one ought to praise God, who giveth us hearts to suffer. Take heed no bitternesse or gall of maliciousnesse possesse your tongue or your hearts. *A merry heart maketh* Prov. 17.22

Part 3. *a joyfull countenance; but a sorrowfull heart drieth up the bones. He which beareth his crosse and misery mournfully and heavily, doeth as if one should take a fair instrument, by which we should sing, and dash it in pieces against the wall. Which thing St Augustine spake truly, If thou hast fainted in thy tribulation, thou hast broken thy cithern. For as Solomon saith, By the sorrow of the heart the mind is heavy. and, If thou faint in the day of adversity, thy strength is small. Now the musick is spoiled, now the harmony of the strings is lost. Observe with me Gamaliels pupill, St Paul; how right he kept his musick! how well coloss. 1. 24. he played his part! Now I rejoyce in my sufferings. The same lesson 1. Pet. 4. 13 St Peter exhorteth us to play; But rejoyce, in as much as ye partake of Christs sufferings. Wherefore, O my Christian, have thou joy even in thy sorrow. St Chrysostome saith, There is no stronger kind of armour then to rejoyce in the Lord. when we are pressed with adversity, let us then joy and be glad; for this is an expiation for sinne.* Nor

Aug. in  
psal. 42.

Prov. 13. 13  
or 24. 10.

coloss. 1. 24.

1. Pet. 4. 13

Chrysost.  
Hom 57. ad  
pov. Antioch.

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doeth as  
rument,  
and dash  
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ruly, if  
bulation,  
For as  
w of the  
d, If thou  
sity, thy  
e musick  
y of the  
with me  
; how  
w well  
t rejoyce  
e lesson  
; But  
rtake of  
; O my  
even in  
e faith,  
armour  
. When  
let us  
is is an  
Nor

Nor yet do we accuse or blame Part 3.  
all heaviness and sorrow, least of all  
that which *worketh repentance and* 2. Cor. 7. 10  
*sorrow unto salvation not to be re-  
pented of.* Christ, when he said,  
*My soul is heavy even to the death,*  
said withall, *Arise, let us go hence ;*  
and so with a hearty and courage-  
ous spirit met his enemies. These  
do not so ill agree, but they may  
well take up their lodging in one  
soul, Joy and Sorrow. Our cheeks  
may runne down with tears, and  
yet our mouthes sing forth praises :  
The face may be pale, yet the heart  
may be quiet and cheerfull. So St  
Paul ; *As sorrowing, and yet alway* 2. Cor. 6. 10.  
*rejoycing. In all things we approve* 4.  
*our selves the ministers of God, in*  
*much patience, in afflictions. As*  
*sorrowing :* For as Anselmus re-  
porteth, *All the sorrow of just men*  
*is but as a shadow or a dream. Let*  
*us bold out ; the shadow flieth, and*  
*the dream vanisheth.* And as the  
Psalmist, *Sorrow may endure for a*  
*night, but joy cometh in the morning.*  
A wood-crab and an unripe grape  
draw the mouth together, but they  
hurt

## The School

hurt not the stomach. Such are our miseries: they pull us, and pelt us; but if we will not our selves, they cannot hurt us or spoil our mirth. Behold fencers; they seldome go off from the stage but in blood: they make haste, leaping and dancing, to their wounds. And many times the more blood is spilt upon the stage the more laughter is raised.

We also are in a wrastring-place: where nothing is more absurd and ridiculous then to cry. Let us therefore behold our own blood issuing from our wounds, without fears or tears. Whosoever doth fully deliver up himself to the Divine providence and will, receiveth a great deal of pleasure from thence, even when he is most beleaguered with miserable afflictions. Such an one, like an old-beaten souldier, can behold his own blood without terror. What great matter is it to be merry when all is well with us? this posture every impatient worm knoweth how to perform. *Men will praise thee, O God, saith David, when thou blessest them. But when*



they shall run here and there for meat, Part 3.  
 they will grudge if they be not satis- Psal. 59:15  
 fied. It is the counsel of Saint James,  
 Is any afflicted? let him pray. Is any Jam. 5: 13;  
 merry? let him sing Psalmes. Let  
 him lift up his voyce on high, sing  
 merrily, and make a joyfull noise in  
 praying God; as the three Hebrew  
 children, who walked in that warm  
 firehouse unhurt praying God.

Lewis of Granado remembreth  
 a saying of a certain religious man  
 worth imitation, on this manner;  
 A man who saw himself hedged a-  
 bout with diverse calamities, said,  
 The good which I expect is so great,  
 that all my punishments, all my tor-  
 ments are but a pleasure to me. This  
 is serious and Christian joy to be  
 able to want all comfort. Saint  
 Paul could say it, But we rejoyce in Rom. 5: 3;  
 tribulations.

This is the propertie of holy men;  
 How much the lower their afflictions  
 weigh them down on earth, so much  
 the more earnestly their affections  
 mount up to heaven. Scarce a more  
 godly king then Ezekiah, and scarce  
 any more afflicted: yet he kept al-  
 wayes

Part 3. wayes his head above water, and settled his heart to seek the Lord. It is reported of Wenceslaus king of Bohemia, whenas his army was routed, and all his forces dispersed and himself a captive, being asked *what courage now?* he answered *Never better.* For while he was environed with his strong army, he very seldome thought on God: but now being stripped of all these fading helps and weak-hearted run-awayes, he placed all his trust and hope in God; who would never forsake them that trusted in him. Mark now as he said; The more calamitous good men are, the more joyfull and pious. That wise Romane againe againe and often doth enquire, *what is the chiefest of humane things?* and he giveth answer to himself; *To be able to bear adversitie with a lively and jocund heart: whatever he suffereth, so to esteem it as if he wouldst have had it so.* For thou oughtst to have borne it, if thou hadst known that all things come by Gods appointment. To mourn, to mone, to weep, is to fall off. *what is the chiefest*

Sen. l. 3.  
Nat. quest.

chief? *A mind fortified against all arms and batteries, not onely adverse but hating all luxurie and vice. What is chief? To have thy spirits settled above change or chance: that though thou art happy, thou mayest suppose it not to be perpetuall; or if unhappy, thou mayest think thou art not so but that thou imaginest so. So then, O Christians, all is to be patiently and joyfully borne that is sent from above: not out of necessitie or sorrow; for God loveth a cheerful giver. We must proceed, and not alwayes continue in the nethermost form, like drones. Nor can we remain that height, but we may go higher. He is not uppermost in this School of Patience who onely suffereth things patiently that must be suffered, but he who doth so willingly and cheerfully. Such shall carry the bell away; for God loveth a cheerful giver.*

2. Cor. 9. 7.

CHAP.

## CHAP. III.

*Afflictions are to be suffered Constantly.*

**I**T is a great sport with boyes to whip tops. And they do perform their game on this manner; Whenas the top beginneth to leave going round and is ready to go down, a boy cometh in with his toplash, and striketh it, and raiseth it up again; and so by often whipping maketh the top keep up in her wonted turnings. God useth to deal so with mortall men.

*Dii nos quasi pilas homines habent.*

The Gods do count us all

Like top or tennis-ball.

Many a man doth seem to be at the pits brink, ready to fall, whenas behold God cometh in and setteth him upon his feet by scourging him; he beateth him, to settle him; woundeth, to heal him; casteth him down, to raise him up; lodeth him with evils, that he may heap upon his head for ever all blessings. We are but as balls and tops; God is he that

that driveth us and setteth us up; Part 3.

that by these blows and strokes we may not onely be patient and joyfull bearers of the crosse, but also constant. And this is the third manner of bearing it, viz. *Constantly*. And now what constancy is necessary for this purpose, we will declare.

The Ancients said, That alwayes to keep the same countenance was the part of Socrates. We a little otherwise; It is the part of a Christian alwayes to keep one mind. And this is one of the usuall complaints in this *School of Patience*, That many things are begun well, but ended ill. That is an ill end, to make an end before the end. What I pray you) may we think of that crossebearer which on the day of our blessed Saviours suffering took his crosse and bore it with all his might, but whenas he began to feel the weight of it beyond his thought he left it, as weary? he entred among the crossebearers, but left off. So many poore men go to the woods, and get a great burden of sticks to carry

Part 3. carry home to make them and theirs a fire at night, but their burden growing heavy, and making the way seem long, they leave it off behind them. No otherwise it is with many Christians; Whenas our stock of Patience is spent, we break out into complaints, saying, *Who would not at length grow weary of these heavy and grievous sufferings? Whose heartstrings would not break with so many calamities? Who is able or so made up of brasse and steel as to undergo all these pressures? These miseries are too tedious: we shall never see an end of them.* So, so at length do we languish, fall, and perish.

*Math. 10. 20.* *Whoso endureth, O good friend, who so endureth to the end shall be saved.* How variously was the constancy of our blessed Lord tried on the crosse. *If he be the King of Israel, say they. If he be the Sonne of God, let him come down from the crosse, and we will believe him.* But as St Chrysostome elegantly; *Therefore did he not descend from the crosse, because he was indeed the Sonne of God: to whom it could not have been hard to have*

em and have come down from the crosse ; to Part 3.  
 heir bur- whom it was so easie to raise himself  
 aking the from the dead. And as S<sup>t</sup> Augustine, *Aug. tract.*  
 it off be- because he did shew his patience, he *37 in John.*  
 it is with deferred to exhibit his power. The  
 our stock sons of God are constant, neither  
 break out do they say, *It is finished*, before all  
 ho would is done.

It is permitted to pray in these  
 terms, *Father, let this cup passe*  
*from me :* but this must alwayes be  
 added, *Yet not my will, but thine be*  
*done.* This most bitter cup, O God,  
 if thy will be so, I must and will  
 drink it all up to the last drop. It  
 is the skill of the goldsmith to know  
 how long his gold must be in the  
 crucible : Neither doth he put out  
 his gold from this hot bath, till he  
 knoweth it to be sufficiently purifi-  
 ed. So is it not for us to know the *Acts 1. 7.*  
 times and seasons, which the Father  
 hath put in his own power. God is  
 as the goldsmith ; we the gold. The  
 gold shall come forth of the  
 purging flames ; but when it shall  
 seem good to the refiner. And ob-  
 serve, I pray you, the pertinacious re-  
 solves and constancy of many even

T

in

Part 3. in vile and fading matters ! How common are these voyces heard, *I will not leave off or desist, come what will come. I will weave up that I have begun. I will go through with what I have undertaken. I will be a man or a mouse, an Emperour or nothing. I will win the day, or die in the place. I will never sleep till I have effected the businesse !* Behold large shews of constancy. How cometh it therefore to passe that in this *School of Patience* our courage and constancy so soon and so easily flaggeth the wings and droopeth ? You may heare some say, *I cannot longer bear this; I will not any longer endure that.* Thou couldest, if thou wouldest. But as some horses in long journeys halt and tire, so in tedious and continued troubles doth our patience. Nay, what is worse by farre, scarce do miseries touch us, but we yield to them ; we desist from further progresse, we put up our tools : we vary each moment our judgement and turn the bias clean contrary, and divide our lives into diversitie of distracted resolves and



How and confused purposes. For this Part 3.  
 heard, cause Annæus saith, *Above all things* Sane. De  
 2, come *be sure that thou hast a care to be con-* utis Sapien.  
 leave up *sent to thy self. It is a greater* c. 1. 1. & Ep.  
 through *not to hold firm to things resolved* 20.  
 i. I will *and purposed, then to propound honest*  
 evout or *things afresh.* But to many men their  
 or die in *life is acted as a game: our judge-*  
 p till I *ments are not onely corrupted, but*  
 Behold *uncertain and changing. We float*  
 How *about, and catch at one thing after*  
 that in *another; leaving what we desired,*  
 courage *and desiring what we left. What*  
 o easily *iterations be there betwixt our de-*  
 opeth? *res and our repentance? None*  
 cannot *propofeth to himself what he would,*  
 y long- *or standeth firm in what he pro-*  
 dest, if *banded, but is all upon changes:*  
 e horses *er doth he onely change, but re-*  
 tire, so *turneth to that which but even now*  
 troubles *disliked, and rolleth himself thi-*  
 what is *erwhere but the last minute he*  
 miseries *could not sit. But presse thou on*  
 m; we *ward to what thou aimest at, and*  
 we put *patiently persevere. Thou knowest*  
 homent *that Sirachs sonne saith, A fool* Eccles 29.  
 be bias *change as the moon.* He is dan- 12.  
 ar lives *trously lunatick who is such a mere*  
 resolves *shadow of changing.*

and

T 2

God

Part 3. God loveth constancy in every virtuous man. And I beseech you, let us consider where and what we are. While we live we are but probationers, mere fresh-men; we dwell in a mid-way-house, betwixt heaven and hell: now as we demean and shew our selves well here and with constancy, so shall we arrive at our departure either into those everlasting mansions of joy or eternall cages of hellish destruction. God noteth notice of and maketh experiment of our constancy, and delivereth that reward, that then it may be the greater. S<sup>t</sup> Augustine doth not a little wonder, that God being so familiar with Jacob the holy Patriarch, did yet keep secret from him so long a time, that Joseph his son was alive. The good old man did waste with grief for Joseph his son torn (as he thought) by wild beasts. This grief God mitigated not much as by any word or signe. What was the intent of this? He tried Jacobs constancy. Therefore he doubled his grief, whenas Benjamin the most beloved of his father was taken

in every way too. With what experiments  
did God likewise look upon Josephs  
constancy ? Joseph was seventeen  
years of age when he was sold by  
his brethren : He served ten years:  
his modest chastity was attempt-  
ed by his too-too wanton mi-  
stresse day by day ; yet he so hated  
that sinne of adultery, that neither  
threats, prayers or tears would  
be brought to filthinesse, but  
stood constant and firm in his pur-  
pose to keep his body undefiled.  
whereupon this chaste courtier was  
cast into a deep prison ; where he  
stayed away one year with the kings  
butler and baker : At last they two  
coming out, still he lay by it two years  
more that reteining his honesty and  
constancy. For committing his in-  
nocence to Gods providence, he  
either cared to defend himself, nor  
shew or declare his cause as it  
was ; but indured imprisonment  
till the iron entred into his soul,  
being comforted still with this hope,  
that God was more strong then they  
who had bound him. Of whose  
most watchfull providence he had

Part 3. singular experience : For after three years durance in that prison he is brought before king Pharaoh, and saluted *Lord Deputie* of all Egypt. And at that time he was thirtie years old. After which he ruled over all Egypt next to the king the space of eightie years in the height and lustre of all honour and glory. This, it seemeth, is Gods manner of dealing ; To make a large recompense at last, and to give a reward farre beyond all labour and miseries suffered.

*Revel. 2.*  
30.

Behold herein a large recompense of a patient constancy ! Wherefore whosoever thou art, *Be thou faithful unto the death, and God will give thee the crown of life.* Let us consider the nature of all things. What is it worth to learn an art or trade yet but so as not to be complete masters of it and able to practice the secrets of it ? Why takest thou upon thee to runne a race, if thou make thy stand before thou come to the end of it ? Why frequentest thou the *School of Patience*, if thou intend not the posture of constancy ?

do

doth nothing here who spendeth  
 many dayes or weeks or moneths  
 under the ferula, and at last breaketh  
 out into strange distempered acts of  
 impatience; as these; *I have been*  
*a Scholar long enough; I surset of*  
*these old school-lessons: I will be*  
*now mine own man, and take my li-*  
*berty without controll.* Away with  
 such scholars from this School: they  
 lose their labour; they learn no-  
 thing, though they learn many  
 things: they begin in vain, because  
 they perfect not their mornings  
 task: They want constancy. What  
 availeth it thee to have begun, un-  
 lesse thou comest to a period? Gods  
 works are all perfect. King Solo-  
 mon is therefore to be commended,  
 not that he began to build, but be-  
 cause he also finished all the temple:  
*Solomon built the house, and also fi-*  
*nished it.* Christ our most patient  
 Master in this School desireth not  
 such scholars whose beginnings are  
 full of industry, which keep his  
 precepts for a while, give some cer-  
 tain hopes of fruits, are not at the  
 first struck off from work; but at  
 length,

Part 3. length, in the heat of the day, do faint, neglect the school, give themselves to loytering, learn nothing but their old lesson of impatience. Hence from this place such drones; avoid such changelings: Here are no letters testimoniall given to any one, except he so comporteth himself that he can truly say, *I have finished my course.*

IT IS FINISHED; That is the last Lecture is read in this school. In vain was he admitted who learned not this. The angel in the Revelation giveth charge, *Hold that thou hast, that no man take thy crown.* St Basil expresseth this in an elegant oration, wherein he highly extolleth the prayes of fourtie martyrs, who in the time of Licinius the Emperour were commanded at the citie Sebastie of Armenia to watch naked in the open air in the dead of winter, that by this means they might be killed with cold. It was the generall voyce of all, *Let us hold out, and mete out this race that we are entred: crowns shall follow combats.* An heavenly vision did confirm their words: For  
some

some one of the keepers, while he watched them, saw angels come down from heaven, which parted thirtie nine crowns amongst these Christian champions. Upon this the watchman said to himself, *But here are fourtie of these: where is the crown for the fourtith?* While he was thinking upon this, one of that blessed number, too desirous to live longer, and not able to endure the torments, went into the next warm bath. Ah, my too delicate man, what dost thou? Fliest thou death? nay, thou findest death in that very place where thou thoughtest to have escaped it: For not being able to bear the sudden change of heat and cold, he presently after died. O wretched, thrice wretched!

*Incidit in Scyllam, cupiens vitare  
Charybdin;*

Thinking black Scylla thus to  
shun,

He did into Charybdis run.

He was afraid of short punishments,  
yet leaped into eternall; and with  
the losse of his constancy got ever-  
lasting fears and torments. But all

Part 3. the rest kept their perseverance to the last, being worthy to be crowned, who did so abound in constancie.

And why should we not persevere in this *School of Patience*? All miseries will be terminated in a short turning of time: griefs will quickly vanish: Eternall pleasure shall entertein this momentary dolour.

*Tob. 2. 13.* We expect that life, saith Tobit, which God will give to such as change not, nor go away from him.

*1. Cor. 9. 24.* So runne, exhorteth St Paul, that ye may obtain. There were some who asked Diogenes the Cynick on this manner; Tell us, O Diogenes, why thou being now so old, dost not change thy tub? why dost thou not renounce at last such strict Philosophy? To whom he answered, Ye are men worthy of laughter. Should I runne in a chariot, what, should I cease to runne being almost at the mark, that so another might take the reward from me? No: but I would rather set on faster, that I may come thither the sooner. Why think not we the same? What more foolish



foolish then to prove deficient when we are almost at home ? We are now almost where we would be ; and shall we cease to go on ?

*O passi graviora ! dabit Deus his quoq; finem.*

Oh, we have suffered worse :

In God let's end our course.

Therefore constantly, O Christians, constantly. Let us go on as we have begun ; and what remaineth of the journey will be quickly dispatched. There be two things that will mainly help us.

I. The first is, Self-accusation.

Let us acknowledge our selves justly guilty of whatsoever we suffer. Let every one take up this stone against himself, *I am justly afflicted ;* Psol. 119.  
*I am deservedly miserable. Righteous* 137.  
*art thou, O Lord, and just is thy judgement.* St Augustine spoke most right, *The judgements of God are* Aug. serm. 82. De Temp.  
*often hid, but never unjust.* So long as we do believe our selves innocent and causelessly to be afflicted, so long our patience languisheth, and our constancy faileth us. The brethren of Joseph Deputy of Egypt,

Part 3. gypt, were not for certain any spies, as they were accused ; they had also faithfully presented their money for their wheat ; neither had they stolen their Lords cup : yet they confesse themselves guilty, *Justly*, say they, *is this evil come upon us, because we have sinned against our brother : therefore is this trouble come upon us.* Let us, I pray you, imitate them, and say, *we do deservedly suffer these things : notwithstanding that suspicion, fraud, error and lying have forged this fault upon us, yet justly do we suffer : we are guilty ; we have merited to suffer a thousand times worse.* But I, say you, *am innocent in this very thing whereof I am accused.* Grant that ; what then ? Wilt thou therefore deny thy self guilty ? Remember, I pray you, a trespassse committed perhaps thirty or fourty years ago, and no punishment till now perhaps inflicted. Behold thy creditour is now come, and thou must pay the debt. And though thou standest clear of what thou art now accused of, yet thou wast partaker of some sinne formerly committed,

Gen. 41.  
21.

mitted, and not cleared or expiated  
as yet : *Therefore is this trouble  
come upon thee.* Therefore now fall  
to your own sawce which you have  
formerly cooked for your self.  
Paulus Diaconus relateth of the  
Empresse Irene this sweet passage;  
Whenas she was deposed from ru-  
ling by her own servant, *I thank  
God, said she, that he advanced me  
an unworthy orphan to the Empire:  
but now that he suffereth me to be  
cast down, I do ascribe it to my sinnes.  
For all good, and for all evil praised  
be the name of the Lord.* A speech be-  
coming a Saint. This, this it is to  
keep the same countenance in fair  
and foul weather. This is to be a  
true Marigold, alwayes to turn to-  
wards the sunne: And this advan-  
ced that thief into Paradise before  
any of the Apostles, because from  
the crosse in publick he was the  
proclaimer and publisher of his  
own sinnes; *And we justly*; while  
the other seeking to get his liberty,  
almost denieth himself guilty.  
Whenas the enemy came before the  
gates of Bethulia, and there was a  
great

- Part 3. great lamentation heard in the city,  
Judeth a most chaste matrone cometh forth and speaketh to them to  
be of good courage ; *Let not us revenge our selves for these things which we suffer, but let us acknowledge Gods punishments lesse then our sinnes ; and believe that this thing is come unto us not for our destruction but amendment.* Therefore when we are afflicted or punished, let us not pinne the fault on other mens sleeves but our own, and let us confesse our selves far gentlier punished then our deserts claim, and that God setteth his punishments under our transgressions ; for he might justly have sent us to the pit of destruction for them. Therefore Zophar wisheth to Job most wisely ; *But oh that God would speak with thee, and shew thee that thou hast deserved double for thy sinne according unto right.* Thou art forgetfull of thine iniquities, but God is not ; *who is a patient recompenser, who exacteth lesse then thou owest.* Whoever therefore is in any misery, let him daily say, *I have sinned, and am justly*
- Judeth 8.  
26.*
- Job 11. 3,  
6.*

the city,  
rone co-  
them to  
ot us re-  
e things  
acknow-  
then our  
his thing  
destructi-  
ore when  
d, let us  
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punished  
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nine ini-  
who is a  
exacteth  
Whoever  
let him  
and am  
justly

justly punished : I have deserved  
more by farre : I am punished with  
a gentle rod. And this is the first  
help to constancy, To accuse our  
selves.

II. The second is the considera-  
tion of Gods Divine will and pro-  
vidence. God willeth that we do  
suffer what we do. God doth from  
all eternity see all the miseries that  
shall come upon us. Let us then di-  
stinguish betwixt the fault and the  
punishment, the delinquency and  
the affliction, and we may say, *The  
most just God, as he is not the au-  
thour of any sinne, so is he* (as Divines  
speak) *the principall effective cause  
of all afflictions and punishments  
whatsoever.* God doth not will,  
but onely permitteth that the sinne  
and fault, which is the cause of mi-  
series, be committed : But the sinne  
being once perpetrated, God, as he  
is most just, willeth also that the  
punishment due to it follow and  
bring up the rear. Therefore all  
our miseries and afflictions come  
upon us by the Divine will and  
providence of God. God willeth,  
as

Part 3. as we may rightly understand it, that our pressures should, as they do, lye upon us. Whosoever therefore thou art, *thou oughtest to be willing to suffer* (as Seneca saith) *thy miseries, whenas they come upon thee by Gods providence and disposal.* Our most loving Father bringeth us up most severely and strictly. Oftentimes it happeneth that while youths and striplings play in the streets without any fear of the rod, on a sudden, all unlooked for, cometh an honest man, and taketh one of these boyes from amongst his playfellows with a twitch by the ears, and so sendeth him away home. Whoso beholdeth this fact will presently imagine and conclude that party to be the father of the youth, because he sheweth his care over and towards him, but regardeth not the rest. So oftentimes we, while we are playing, trifling, and wantonizing our selves, are suddenly called away and led home. Now it is no stranger nor unknown party, but our own Father, who thus troubleth our sport by affliction and by

by pulling us by the ears to cause us to come to him. For whom God loveth, he chastiseth, and scourgeth every sonne whom he receiveth. Now if you be not under this his severe discipline, it is to be feared, you are bastards and not sonnes.

There is a kind of wine in Spain of that nature, that it cannot be drunk there but with a kind of dislike, because it hath neither good smell nor pleasant taste ; but when it is transported beyond seas into forrein parts, it drinketh most delicately : so God doth carry us through the Salt sea of affliction, that we may yield and acquire the odour of a sweet and meek patience. All this is done by Gods beck and guidance. And by this means we are taught to be most gentle, humble, and patient. I adde further ; Hieronymus Cardanus, a learned writer, doth affirm that it is found true by experience, that the sweetness of muskadels is preserved by this means ; If a But be well pitched within and without, and then filled with sweet wine not yet purged from

Cardan. l.  
13. De Sub-  
tilit. p. 282.

Part 3. from its lees, and so cast into the bottom of a river for the space of a moneth or two, it will keep its sweetnesse a whole yeare without fail, by reason of the defense by the warmth of the pitch and the coldnesse of the water. No otherwise doth God deal with us, but letteth us lie under the waters of severall calamities, lest we should by too long ease and securitie degenerate and corrupt. So that royall Prophet seemeth to have been used, whilest he crieth out, *Deliver me from them that hate me, and take me out of the deep waters: Let not the water-flood drown mee, neither let the deep swallow me up.* And whenas he was taken up, he thus expresseth his gratitude to God, *He hath sent down from above, and taken me: he hath drawn me out of many waters.*

*Psal. 69.  
14. 15.*

*Psal. 13. 16*

*Blosius, In-  
stit. spirit.  
c. 8.*

Lewis Blosius spoke what is worthy to be written in golden characters. His words are as follow; *Certain of Gods dearest children, whom God hath determined to grace and beautifie with most choice endowments and gifts, and to subli-  
mate*



mate into most spirituall excellency, Part 3.  
 be useth not to bath them in soft  
 streams or sweet waters, but to plunge  
 them into the most bitter sea of mis-  
 eries and crosses. Note this, O my  
 Christian, note and observe it well.  
 Thou art not to expect to be washed  
 in rose-water or sweet wine, but to  
 be cast into most salt and bitter  
 waters: And this bath is of thy  
 own Fathers preparing. Wherefore  
 all things, at all times, altogether,  
 whether sad or joyfull, sweet or  
 sowre, are to be taken as from Gods  
 hand, and with resolution to hold  
 out constantly unto the end. How  
 many Psalmes hath the prophet Da-  
 vid set forth with this inscription,  
*Psalmus usque in finem*? which  
 were to be sung through from the  
 first to the last verse. In this *School*  
*of Patience* we have begun not to  
 sing roundelayes or songs of  
 mirth, but elegies, lamentations, and  
 mournfull ditties: which if we do  
 not sing through, we do play ill. We  
 never want matter of suffering. One  
 said true, That *one tribulation*  
*cometh in the neck of another, one*  
*fol-*

Thom.  
 Kemp. l. 1.  
 c. 13. n. 3.  
 l. 3. c. 20.  
 n. 3.

Part 3. followeth another : we must suffer  
 Thom. many and various calamities. Many  
 Kemp. 4. 1. come unexpected to us : therefore we  
 c. 13. n. 3. & must so compose our Threnes that by  
 l. 3. c. 20. all means we hold on. The song of Pa-  
 tience is to be sung all up : there must  
 be none left out, though there may be  
 a few stops. The reward is promi-  
 sed to beginners, but it is onely gi-  
 ven to those that persevere. Judas  
 Iscariot began well, but ended most  
 wretchedly : his beginning was  
 commendable, but his upshot was  
 damnable. Many set on, few hold  
 out. S<sup>t</sup> Gregorie's sentence is ; *That*  
*perseverance is the quintessence of*  
*good works, which onely receiveth*  
*the crown. He was good to no pur-*  
*pose who left off to do good. S<sup>t</sup> Ber-*  
*nard doth divinely inflame us to*  
*this point, saying, At no hand doth*  
*the combatant wear the wreath or*  
*crown of victory without perseve-*  
*rance. Perseverance is the vigour of*  
*strength, the consummation of virtues,*  
*and the sister of patience. Take away*  
*perseverance, and thy duty shall not*  
*purchase reward, nor thy well-doing*  
*any favour, nor yet thy fortitude any*  
*praise.*

praise. The devil therefore doth Part 3.  
onely and chiefly strive to betray per-  
severance, because he knoweth that it  
above all other weareth the crown of  
immortalitie. The end, not the com-  
bat is rewarded. Praise the happi-  
nesse of a sailer, but then when he is  
arrived at the port. It is not so much  
to carry the crosse, unlesse thou car-  
riest it with patience to the mark  
appointed. *Wo be to them who lose* Heclis 21  
16.  
*patience and perseverance.* Let us  
therefore, O Christians, do vali-  
antly, lest that may be said of us  
to our disparagement,

*Cæpiſti melius quàm deſinis: ulti-  
ma primis Dedecori ſunt —*

Thy end is worſe by farre

Then thy beginnings were,

St Paul taking his leave at Miletum  
with the tears of his auditours, ſpoke  
it openly, *That bonds and afflictions* Aclis 20.  
23, 24,  
*abode him. But I paſſe not at all, nei-  
ther is my life dear unto me, ſo that I  
may fulfill my courſe with joy. Let  
us follow his voyce who ſung ſo  
chearfully before us. Let us get  
heaven at any rate, at any coſt or  
with what trouble ſoever. Let as ma-  
ny*

Part 3. ny as will hate me, vex me, persecute me, tear me in pieces: let evils burden me as many as pleaseth God to inflict: I am ready to suffer all things, to do any thing, so that I may finish my course with joy, and at last say, *It is finished.* I know my labour shall abundantly be recompensed with eternall happinesse, and *how that my labour is not in vain in the Lord.*

## CHAP. IV.

*That afflictions are to be suffered with Thanksgiving.*

**P**Hidias, a most noble artificer and excellent workman, could make and frame statues and images of clay, wax, lome, marble, wood, brasse, ivory, silver, or gold, exceeding rare pieces almost of any materials, as Seneca affirmeth; *This Phidias, saith he, did not onely know to make them of ivory; but if you had brought to him any baser or viler stuff, as brasse or marble, he would have made the best that could have been of such stuff.* So that if the  
rude

Seneca.  
Epist. 85.

Part 3.  
 rude and unpolished wood had had  
 a voyce, it would, being so beauti-  
 fied and neatly made up, have gi-  
 ven thanks to this skilfull master,  
 that by the benefit and skill of his  
 dextrous hand it had shaken off its  
 old deformatie, and was moduled  
 into such a perfection. In like sort  
 is man moduled and wrought unto  
 goodnesse and perfection by trou-  
 bles and afflictions, by that skilfull  
 Master of heaven and earth, by his  
 prudence being brought to put on  
 as it were a new dignitie. So that it  
 is requisite that man, who was so  
 deformed by sinne, should give  
 thanks to his most glorious maker.  
 Never, but by the sharp and piercing  
 tools of adversitie and misery, could  
 he have been such a rare piece fra-  
 med out for immortalitie.

We have already shewed that all  
 afflictions are to be *patiently, choer-  
 fully, constantly* suffered. To those  
 we adde a fourth manner; & that is,  
*with thanksgiving*. But why thanks  
 are to be given for calamities,  
 which are reckoned but course bene-  
 fits, we will now declare.

The

Part 3. The old Germanes were wont to teach their children certain precepts by some symbols ; Amongst which these were reckoned : *If you travel, say they, go not away from the place you lay down on to refresh your wearied limbs before you have three times spitted.* This they intended hereby, that they should diligently look about them, being travellers, lest they might forget or leave any of their goods behind them there. So they forbad them to point to the starres with their fingers : not that it was a hainous matter to stretch forth their hands towards the stars ; but because they were conceited, that gazing on the starres was hurtfull to the eyes. So they admonished them, when any thing burned them, to say, *God be thanked, or, God requite it.* For certain, a golden lesson, and fit for our purpose ! Whatever fire of persecution or calamitie shall torment and as it were burn and scorch thee, give to God even for that very thing as large and willing thanks as if he had bestowed some great benefit upon thee. It is  
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the custome of many severe fathers  
and masters to teach their children  
and scholars, after they have been  
whipt to kisse the rod. And there be  
some scholars so ingenuous that  
they will confesse themselves faulty,  
and in no wise be angry with but  
rather praise their master for their  
correction ; because it sheweth that  
he hath a care over them, and that  
as yet there is hope of their well-  
doing. And why should they be an-  
gry, whenas it is the part of every  
good and painfull master, not onely  
to mark but also to punish his scho-  
lars delinquencies: for that maketh  
them diligent and cautious for time  
to come. Oh excellent but rare in-  
genuitie so to digest stripes ! So in-  
deed ought it to be. *In all patience ca. 1. 11*  
*and long-suffering with joyfulness, 12.*  
*giving thanks unto the Father,*  
*which hath made us meet to be par-*  
*takers of the inheritance of the Saints*  
*in light. And this is the lot and in-*  
*heritance of the Saints here, to suffer*  
*many things, and to give thanks to*  
*God, who hath vouchsafed them that*  
*honour.*

Part 3.

Chrysoft.  
Tom. 3.  
Hom. 63.

The divine eloquence of St Chry-  
 softome hath wonderfully laboured  
 to perswade Christians strongly in  
 this very thing. Heare him speaking;  
*This, saith he, is the very will of God,*  
*to give thanks alwayes: this argueth*  
*a soul rightly instructed. Hast thou*  
*suffered any evil? If thou wilt, it is*  
*no evil. Give thanks to God, and*  
*then thou hast turned the evil*  
*into good. Say thou also as Job, Blef-*  
*sed be the name of the Lord for ever.*  
*And what evil hast thou suffered?*  
*What is it? a disease? This is no*  
*strange thing to us, seeing our bodies*  
*are naturally mortall and born to suf-*  
*fer. What, dost thou want money?*  
*This may be gotten here, and lost here:*  
*It onely remaineth here. What, art thou*  
*slandered and disgraced with calum-*  
*nies by some enemies? Thou dost not*  
*so much suffer injury herein as they*  
*who are the authours: for he who*  
*beareth the evil doth not sinne, but*  
*he who doth it. What evils therefore*  
*soever oppresse thee, give thou thanks,*  
*and thou hast made them good. Let*  
*us not therefore, as the same Saint*  
*Chrysoftome adviseth us, fret and*

ver



vex and fume. Job then deeplier Part 3.  
wounded the devil when being stript Chrysost.  
out of all he gave thanks to God, in 1. ad  
then if he had distributed aid to the Theff. c. 3.  
poore and needy. For it is much more Hom. 3.  
to be stripped of all, and yet to bear it  
patiently, generously, and with thank-  
fulnesse, then for a rich man to give  
alms: as it here hapned to righteous  
Job. But hath fire suddenly taken  
bold upon thy house, consumed thy  
whole substance, and destroyed thy  
house? Remember the sufferings of  
Job. Givethanks to God, who could,  
though he did not, have hindred  
that mischance: and thou shalt be  
sure to receive as equall a reward as  
if thou hadst put all into the bosome  
of the indigent! This he repeateth  
over again, and saith, Thy reward,  
being thankfull, is equall to his who  
gave all he had to the poore. But  
thou livest in povertie, in hunger,  
in divers dangers and hazards.  
Remember poore Lazarus troubled  
with want, beggery and sores; and  
yet how rewarded! Call to mind  
the holy Apostles, who lived in hun-  
ger, thirst and nakednesse. Recollect

Part 3. to thy memory the prophets and righteous men ; and thou shalt find them to be of the number, not of the rich or rejoycing, but of the poore, troubled and afflicted. When thou hast thought upon these, *give thanks to God*, that not out of hate but abundance of his love he hath made thee a partaker of this state: For he would not have permitted that they should so have suffered, had he not dearly loved them. No virtue equall or comparable to Thanksgiving. This is the greatest sacrifice, the chiefest oblation. Therefore Saint Paul saith, *In all things give thanks: for this is the will of God.* The three Hebrew children in the fierie fornace at Babylon, even in the midst of the flames, as though they had been at a banquet, sung their thanksgivings to God. For the prophet Daniel witnesseth, that *they with one accord sung prayes to God, saying, Blessed art thou, O Lord God of our fathers, worthy to be exalted for ever.* Hereupon the fiery prison was to them as a shining palace; the smoke was as sweet as the clear

Th. 1. 18.

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clear air ; the enrolling flames Part 3.  
were as garments and robes of glo-  
ry ; and their chains were as brace-  
lets and jewels of gold.

And because this thing which we  
affirm, To give thanks in adversity,  
is of that moment and consequence,  
we will confirm it with most evi-  
dent testimonies. S<sup>t</sup> Chrysostome  
in the handling of this matter was  
a *Chrysostome* indeed ; that is, a  
truly golden-mouthed preacher. For  
inculcating this point often, he saith,  
*It is furthermore fit, that not onely* *Chrysost. in*  
*rich men, but even such as are deject-* *6. l. ep.*  
*ed with poverty should give thanks* *ad Rom.*  
*to God ; not onely the healthy, but* *Hom. 2.*  
*as well the sick also ; not onely such*  
*as are in prosperity, but also such as*  
*live in adversity. It becometh the*  
*Saints to be thankfull. It is no such*  
*wonder, if men who live in the af-*  
*fluence and abundance of wealth be*  
*thankfull : but when our poore ship*  
*is weather-beaten with storms, and*  
*driven with tempests, then is the*  
*time for probation of our patience,*  
*long-suffering, and thanks. Hereby*  
*Job got the crown, and stopped the*  
*V 3 mouth*

Part 3. mouth of the raging aduersary, plainly shewing that he gave thanks to God not onely for the vastnesse of his wealth, but likewise for the great love which he bore to God even for his affliction. To give thanks in aduerse and crosse affairs, argueth a mind truly gratefull and wise. In all things to praise God, as well for punishments as for profits, purchaseth a sure and a large recompense. When thou givest thanks for blessings which thou hast received, thou payest thy debt to God; but when thou givest thanks to him for evils, then thou makest God thy debtour. In the first thou art the debtour: but in the latter thou makest thy creditour to become thy debtour. So God is as well to be praised for afflicting as for blessing thee: for both flow from his Divine care and goodnesse. He is as well to be praised for displacing Adam out of, as for placing him in Paradise; for making hell, as well as for making heaven: for he made hell and threatneth us with it, that he may keep men from sinne. As therefore we respect and love our Physici-

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Idem, in  
Psal. 9.

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Part 3.

Idem, in  
Psal. 148.

an, not onely when he giveth us re-  
storatives, but likewise when he send-  
eth us corrosives; not onely when he  
feedeth, but when he pincheth us; not  
onely whenas he giveth us libertie to  
walk abroad, but also when he maketh  
us close prisoners within; not onely  
for anointing, but likewise for lan-  
cing us: For though the things be con-  
trary which are done, yet the end of  
both is for our good, namely for resto-  
ring us to health: So must we for all  
things magnifie and prayse God; and  
that the more, because the Physician  
is a man, and may misse of his aim  
and end, but God cannot, because of  
his infinite wisdom and knowledge.  
Therefore also we must give thanks  
to God, not onely when he giveth us  
our hearts desire, but also when our  
petitions are repulsed: For when God  
denieth us any thing, he is no lesse a  
Father to us then when he granteth  
us our requests: for we know not  
what is conducing to our good. So  
then whether we be masters of our  
desires and wishes, or whether we  
misse of them, we must yet give  
thanks. Thankfulnesse is a grand

Idem, in  
cap. 11.

Gen. Hom.  
30.

Idem,  
Tom. 3.  
Hom. 1.

Part 3. treasure, great wealth, an unconsumable good, a strong armour. In troubles there will be deliverance, if there be also thankfulness: snares alwayes follow this virtue: Envie is the shadow of this thanksgiving. But that for certain is a mighty weapon which is able to repell all such machinations. Hast thou lost thy money? if thou hast given thanks, thou hast saved a soul, and hast gotten so much the more wealth as thou hast of Gods love. Nor doth Saint Augustine speak otherwise: So, saith he, are the good and evil, as two vessels which are full, the one of dung, the other of precious spices, and both winnowed in one sieve: That full of spices yieldeth an odoriferous and desireable fragrancie; the other a noysome sent. So are good and bad here mixed together; but they shall be distinguished by that high and all-seeing Judge.

At the approach of any trouble in this world the good men, as holy vessels, yield the sweet-smelling sacrifice of thanksgiving unto God; but the wicked, proud, luxurious, and covetous blaspheme and mur-  
mure

Aug. Tom.  
10. Ser. 111  
De Temp.

mure against God, saying, *what* Parr. 3.  
*evil have we done that we should*  
*thus be punished?* Hence cometh it  
 that the wicked being linked and  
 fettered with the love of this world,  
 both cannot hold it, and withall  
 lose that which is everlasting and  
 free from all sorrow: and (which  
 is worse) they cannot avoid present  
 evils, and besides by their impeni-  
 tency and sinnes are driven to those  
 eternall torments hereafter. There-  
 fore Saint Gregory saith, *Men are to* Greg. Parr.  
3. Pastor.  
admon. 14.  
*be admonished, that if they fear the*  
*scourge, and desire to be free from*  
*evils, let them learn to fear those*  
*everlasting torments.*

That good old patient man Te-  
 bit was not offended at God though  
 he was stricken with blindness;  
 but stood fixed in the fear of God,  
 giving thanks to him all the dayes  
 of his life. This ought we to do  
 and imitate sincerely: When we  
 are despised, mocked, hated, cast in-  
 to many evils, then must we give  
 hearty thanks unto God. By which  
 act, God who is offended will ei-  
 ther turn our enemies hearts, as  
 V 5                      dayly

Part 3. dayly experience doth witnesse, or else will ere long largely reward our sufferings. This is Saint Pauls mind, who exhorteth ; *Giving thanks for all things.* Which saying Saint Hierome considereth, and saith, *The idolatrous heathen and Jews know that thanks are to be given for benefits received: but onely Christians give thanks for calamities and miseries.* Therefore according to the Apostle's mind, let us in all dangers and afflictions say, *Blessed be the Father of our Lord Jesus Christ.* This is the mind of a sanctified Christian.

*Thom. de  
Kemp. l. 3.  
c. 50. n. 5.*

Of which point the authour of the book of the imitation of Christ, in his third book and fiftith chapter doth worthily treat ; that I think that chapter was good to be dayly read of all that are afflicted, grieved and molested with any kind of dolour. We have taken out this sentence for our present purpose ; *I give thee heartie thanks, O Lord my God, that thou hast not spared my faults, but hast visited me with thy stripes for them, inflicting griefs and*



and sending sorrows within and without. Thy correction shall instruct me, and thy rod shall tutor me unto salvation. There are those that have been troubled with griefs in their head, gripings of stomach, the stone, the gout, and such like; yet they have desired God to lay on more, so that he would also adde to their patience. Where is such a man almost now to be found? yet some there are so minded. There have been those who whenas they have been derided and mocked by others, have made this use of it; *O my sweet Saviour, which wast mocked and derided for me, send more, O Lord, for I have deserved more at thy hand: but, O Lord, give me patience and hope to bear this affliction for my faults, since thou didst suffer a great deal more who hadst no fault.* But there are but few who are come to this excellency of contentment, who can say for all these crosses, I thank thee, O God, and I think my self unworthy at all to suffer any thing for thy sake. But O how remote and distant are we from either, true patience in bearing

Part 3. bearing evils, or in true thankfulnesse unto God for them! We should herein be men of courage, able and active, and well-exercised in these two. These two instruments God doth mainly approve and commend, the timbrel and organ: The first denoteth a troubled and contrite yet a patient spirit; the other, prayse and thanksgiving: The note of the first is, *Ah, ah, how this evil lodeth and grieveth me! but, O God, forsake me not: give me, O most patient Jesus, patience to undergo it.* This kind of instrument giveth an excellent sound, and may be well compared to the most delicate musick. The organ of thanksgiving delivereth it self in most sweet notes. Blessed Saint James from the manner of death which he suffered was called *Intercisus*, being cut into pieces limb by limb. An excellent organist! For ever as he lost a member or joynt, he was heard to have this saying in his mouth, *God be thanked.* Job before him might seem to have been his master in this science. For still as his miseries came  
one

one in the neck of another, he kept this tune constantly, *Blessed be the name of the Lord : As it pleaseth the Lord so come things to passe.* Behold an expert organist ! whom God himself commending, *Hast thou not considered*, saith he, *my servant Job, how that there is not such another upright man on the earth?* Stobæus relateth, that it was the custome among the Persians, that if the king commanded any citizen to be cited, and, though innocent, to be scourged ; yet the party so used would expresse his thankfulnesse to the king for his remembrance of him. Is it to be counted such a favour to be remembred of a king? did they so highly esteem of their stripes when laid on by their soveraignes command? Why then should not we as equally submit to the Highest and Mightiest Lord God, and not onely think well of but be thankfull for those blows we do receive by heavenly injunctions? Very many holy men have so done. Laurentius lying stretched out upon his gridiron-bed red-fire-hot, was burnt by

Part 3.

Job 1. 3.

Part 3. by gentle fires : But he replied to his tormentours, *Turn the other side, for this is rosted enough*, and continued thankfull even to the last. Here was a melle of meat ordered for the table of that great King, Theodorus in the time of Maximian the Emperour, whenas his sides and limbs were torn and beaten to pieces, yet like a sweet organ he sung it chearfully, *I will praise the Lord for ever.*

Many holy men have been used with as much inhumanitie and cruelty as if they had been dogs, and yet indeed they did prove to their Lord like loving spaniels, who the more they are beaten the more tractable and gentle do they appear, and apply themselves more diligently to their masters call : whose favour that they might purchase, they willingly exposed themselves to all sufferings joyfully and thankfully. It is known what organ sung that, and said, *I was as a beast before thee, yet was I alwayes by thee.* Rufinus Aquileiensis relateth a story of an old religious man, who told one of

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of his scholars being sick, that he Part 3.  
 should not grieve for his disease: For Ruffin. l. 3.  
 if he was like iron, the fire of his fea- n. 17.  
 ver would purge his rust away; and  
 if he was gold, it would also purifie  
 and refine him: If therefore God had  
 determined to afflict his body, why  
 should he resist his will, or take it ill?  
 Therefore bear what is inflicted  
 thankfully. Nor is that monition of  
 a great Divine to be omitted, who  
 said, that it was more acceptable to  
 God to give him thanks once in ad-  
 versitie then six hundred times in  
 prosperitie. And indeed it is the  
 summe of religion to be thankfull  
 to God in the midst of miseries.  
 Noah, when the deluge was over,  
 did with his perform an admirable  
 action; he set forth himself an illu-  
 strious pattern of a thankfull man:  
 For he took of every clean beast, and Gen. 8. 21,  
 of every clean fowl, and built an altar 22.  
 to the Lord, and offered burnt-offer-  
 ings upon it: And the Lord smelled  
 a sweet savour. But think now how  
 long and in what miseries Noah  
 was exercised. For a good part of  
 his age, while the whole world was  
 in

Part 3. in delights securely, with a great deal of labour and derision did he make and prepare an ark. His pains to escape death were more troublesome and grievous then to have died an hundred deaths. For besides that he was for ten moneths imprisoned and shut up in the Ark as in a floting sepulchre, it must needs be cumbersome to provide for and live amidst the stench of so many strange creatures as were for all that time included within those wooden walls. And whenas he had come off from those rolling dangers, he fell into a new grief: for he understood that he was mocked by one of his sons: so that he whom God had kept from perishing in the waves was cursed by the mouth of his own father afterwards. So God did accept of Noahs constant patience and thankfulnesse amongst such dangers, as of a sweet odour, and rewarded him with great benefits after that.

Therefore, as S. Paul exhorteth, *let us give thanks for all things.* And truly in the *School of Patience*

no words are to be more frequently used then these two, *God be thanked,* and, *Praised be the Lord.* They may fitly be used upon all occasions. Yet we are so indocil, that though but these two words are to be used, yet we ordinarily forget them both. He spake excellently well to this purpose who said, *We are all too apt to take and receive, but too slow and backward to give and restore. To the first we are forward, to the latter dull and unwilling. We all are upon the spurre till we have got what we petitioned for: but having got what we sought, how coldly return we with our thanksgiving! Where are the nine? there was but one that returned to thank God.* But in this *School of Patience* it is and ought to be clean contrarie. For the scholars of Patience, when a bitter cup is presented to them, they pray with our Saviour, *Father, let this cup passe from me.* But they qualifie this hotter part of prayer with this addition, *Notwithstanding, O Father, not my will, but thy will be done.* So that their desiring to be freed from it, is with

Part 3. with a relation to what God shall will and please. But when they come to give God thanks, they stir up all the powers of their souls to do it with all ardency : then their voyces are, *We yield thee, O God, everlasting and infinite prayes and thanks that thou vouchsafest us that honour to suffer any thing for thy glorious name ; that thou countest us amongst thy sonnes : And what son doth not the Father correct ? who, saith Saint Gregory, can be unthankfull even for blows, whenas he went not out of the world without stripes which came into and lived in it without faults ? Therefore he is of a right judgement, who not onely prayseth God in prosperitie, but also who bleisseth his name even for calamities. If thou shalt by thanksgiving in adversitie gain Gods peace with thee, things which were lost shall be restored with multiplication, and moreover eternall joyes for the time of thy sorrow shall be surely added. Thanks must be given to a father even for his rod and severe discipline ; for the blows of a father are better*

Greg. part. 3.  
Pastor. Ad-  
monit. 13.  
Idem, Tom.  
4. l. 8.  
Epsist. 31.



shall they stir us to their God, and that thy best us at son who, bank-went stripes in it is of onely t also cala-iving with all be and time dded. arther disci-er are etter  
 better then the kisses of an enemy. Part 3.  
 That proverb of that great and wise Father cannot be unknown, *whom I love I chastise, and scourge every sonne.* Wilt thou prove thy self a sonne? be glad to undergo correction. What here should be the sonnes answer to their tender Father? Saint Augustine suggesteth words, and sayeth we must thus answer; *when thou dealest gently with us, thou art our Father: and when thou beatest us, thou art then also our Father.* Thou dealest mercifully with us, lest we should fall from thee, and despair: thou beatest us, lest we should forget thee, and so perish. And therefore S<sup>t</sup> Augustine proceedeth to instruct us in this case most accurately; *Praise we the Lord our God.* Again, *Let us give thanks to him for his goodnesse.* For unlesse he should be angry with us, and seem to forsake us, we should quickly be for ever lost. Therefore when all is well with us, let us praise his mercy: when all goeth ill, let us extoll his justice. For what manner of sonne art thou? when thy father correcteth thee, it dis-

*Aug. in  
 Psal. 99.  
 & in Psal.  
 92. & in  
 Psal. 49.*

Part 3. *displeaseth thee. He would not correct thee, but that thou hast displeased him. But if thou hadst displeased him to cause him to hate thee, he would not correct thee. Therefore give thanks to him who hath so corrected thee that thou mayest receive the inheritance from God. When he correcteth on earth, it is for amendment, not condemnation. He is patient even to sinners, not exercising his anger, but desiring their repentance. But do we not very often even for evils and things unpleasant to our natures give thanks, onely for this, because we hope for better ! For he who is thankfull for a former benefit inviteth God to bestow a second. Therefore he who hath but a mite of wisdom and prudence, will be thankfull even for crosses. For thus he doth reason with himself, He who gave the benefit did it out of a good mind : To whom if I should omit my dutie of thankfulness, I might justly be deprived of all other benefits, as an ungratefull person. And this reason dictateth. But this light is above reason ; God giveth abroad*

now

now his copper and leaden moneys. Part 3.  
 He now giveth crowns, but they are  
 thorny and bloudy. Why doth he so?  
 That shortly he may give that im-  
 mense golden crown of glory.  
 Why therefore do we not pay our  
 thanks due to God our loving Fa-  
 ther for giving us lead and crowns  
 of thorns, which shortly are to be  
 exchanged for golden diademes?  
 Let us thankfully here accept of and  
 embrace lead and thorns, as most  
 precious treasures: These are most  
 sure pledges that we shall receive  
 gold and precious stones. *He who*  
*hath been cast down shall be in glory:*  
*and God shall save the humble per-*  
*son.*

*Job 22:29.*

CHAP. V.

*Afflictions are to be suffered with  
 Premeditation.*

**T**He life which we live hath two  
 tormentours, Fear, and Sorrow.  
 The one of these two followeth us  
 wayes close at the heels, and  
 woundeth us. When our affairs are  
 turbulent and adverse, grief assail-  
 eth

Part 3. *eth us. When we are wealthie and healthie, then Fear buffeteth us: for then we fear lest what is comfortable to us should be taken from us.* Thus S. Augustine excellently; *This whole life to understanding men is but a moving trouble: For there are two afflictors of the soul, not tormenting together but by courses interchangeably: their names are Fear and Grief. When the rack rideth with thee, then thou fearest; When the tide is against thee, then thou grieveest. Seeing then that we cannot but know that we are always set upon by these two exactours, we ought carefully to premeditate how we may carrie our selves in respect of both. And this is the fifth manner which fitteth and enableth us discreetly to bear afflictions; If we can encounter them with premeditation. Now how adverse things and encumbrances are to be premeditated of, we will expresse in this chapter.*

*Aug. De  
verb. Dom.  
serm. 41.*

*Eccles 1.1.  
& 13.1.*

The sonne of Sirach carefully admonisheth us, *When, saith he, thou approchest to the service of God* what

hee and keep righteousnesse, and fear thou, Part 3.  
 us: for and prepare thy soul for triall. Pre-  
 comfort thy self by watching and pray-  
 er: Prepare thy self by withdraw-  
 ing thy self from wicked occasions  
 of sinne: for whose toucheth pitch  
 shall be defiled: Prepare thy self by  
 strengthening thy heart against all  
 oppositions: for know this for cer-  
 tain, that if once thou beginnest to  
 be good and to serve God holily  
 and purely, thou shalt be set upon  
 on all sides by storms; thy enemies  
 (believe me) will not be idle.

Thou therefore prepare, and thou  
 shalt know that *all things are stum- Wisd. 14.  
 bling-blocks and snares to the feet of*  
*the unwise.* And lest that the blan-  
 disments of this life deceive thee,  
 S. Chrysostome setting down a live-  
 ly and expresse type of it, saith thus,  
*There is nothing stable or certain in*  
*this life, nothing that is not shaken*  
*to and fro. For our life resemblteth*  
*the raging sea, dayly bringing forth*  
*shipwracks, shipwracks, I say, as*  
*strange as dangerous.* And that we  
 may be most warily circumspect  
 what place we are in, the golden  
 Oratour

chryso.  
 Tom. 5.  
 hamil. Cam.  
 Sarronin. &  
 Aurelianus  
 alii essent  
 in exilium.

Part 3. oratour doth affirm, *All places are full of tumults and turmoils, of rocks and precipices, either small rocks under water or dangerous cliffs and craggie mountains. Here are terrours, suspicions, doubts, fears, and vexations; innumerable counterseits and dissembling persons; divers wearing sheep-skinnes, which are indeed greedie and rapacious wolves: so that a man may live with as much safetie among enemies as amongst such as are vailed with the mask of friendship; such as yesterday flattered, spake fairly, and kissed our bands, but to day are found to be mere wolves, tigrés, and, their vizards being laid aside, prove worse then our bitterest enemies. Therefore prepare thy soul for triall, maintein thy station, keep well the ports of thy heart; for thou livest in the midst of enemies. In the greatest calm therefore expect a storm; in the soundest health a sicknesse; in the greatest wealth povertie; and in the height of prosperitie look for calamitie. Hereby was the admirable & unparalleled patience of Job exceeding-*

ly improved: For the thing I feared, Part 3.  
saith he, is come upon me; and the *Job 3.23.*  
thing that I was afraid of is come  
unto me. What hath been long ex-  
pected falleth the easilier; and evils  
precogitated strike weakly.

*Nam leuius ledit quicquid prævi-  
dimus antè;*

*Et prævisa minus tela ferire solent*  
As darts, so evils, being foreseen,  
Do little or no hurt, I ween.

Therefore the wise man acquainteth  
himself with evils beforehand; and so *Senec. ep. 13*  
maketh it light & easy by long medita- *ante mod.*  
tion, which others do by long-suffering. *ep. 76. fine.*  
*ep. 91. ep. 98*  
*ep. 130.*

Sometimes we hear that note of fools,  
I knew not such a thing would fall,  
or that it was behind. A wise man  
knoweth all things remain for him:  
whatsoever is done, he saith, I knew  
it. All things are to be thought on;  
and the soul is to be confirmed a-  
gainst such things as may happen.  
Meditate we must on banishments,  
torments, warres, diseases, and ship-  
wracks. Lay down we must the  
whole state and condition of humane  
frailtie and misery before our eyes:  
and if at no time we would be op-

Part 3. pressed with nor amazed at any evils that do happen, as if they were strange and monstrous, let us then first take into our minds not onely such things as frequently do come, but also such things as may come and fall upon us. Things unexpected aggravate deeply; and the strangenesse addeth weight to calamities. Therefore let nothing be to us unforeseen. Let us alwayes have our minds before prepared; and let us forecast not onely what is usually done, but also what may be done. The soul is the cause to it self either of a blessed or a wretched life. The foolish wicked man turneth all things into evil, even such as might have been good. An upright and perfect man correcteth the pravitie of fortune, and mollifieth hard and harsh dealings with his excellent knowledge of bearing them. Whether therefore you observe others or your self, all favour laid aside, you shall perceive this same, and confesse nothing to be profitable of whatsoever you count precious and wish for, except you fortifie and instruct your self against



against the suddenesse of chance, Part 3.  
 and all consequences of chance  
 and fortune; and also say amongst  
 all losses often and without grudge-  
 ing, *God saw it to be otherwise fit.*  
 So nothing can happen amisse to a  
 well composed mind. And thus it  
 may be composed, If it shall think,  
 before it feeleth, what the varietie  
 of humane affairs can effect; If it  
 shall so account of wife, children,  
 and patrimonie, as of things that he  
 shall not alwayes possesse; and not  
 esteem himself more miserable,  
 when he shall be deprived of any or  
 all of these. Plutarch remembreth  
 that Ulysses having spent twentie  
 years in the warres, and now at  
 last being returned into his coun-  
 trey, and sitting by his wife Pene-  
 lope weeping, was not any wayes  
 moved with passion, but beheld her  
 with drie eyes. For he came with a  
 soul armed and confirmed against  
 all tears. But yet in his journey  
 homewards seeing a dog lie dead,  
 he could not forbear tears; but the  
 unlooked-for suddenesse of the  
 object made him erie. He therefore

*Senec. lib.  
 Et loco citat.*

*Plutarch.  
 De tranquill.  
 animi.*

Part 3. who would not too immoderately grieve for adverse miseries, let him by wisdom and premeditation foresee them.

But we are so inconsiderate and void of foresight, that as forgetting either where we are or whither we go, we wonder at the losse of any thing; whenas we may lose all in one day, in a trice. So being altogether unprepared, we do even greatly fear the least of losses. Wherefore that nothing may surprize us unlooked for, this we must do. And because all evils are the heavier for their strangeness, this daily thought shall so profit us, that whatsoever evils come we shall not be fresh and unexperienced souldiers in the suffering of them, nor yet wonder at the sufferance of those things we are born unto. What we suffer is equally incident to all; I say, equally incident to all. For what any hath avoided, he might have suffered. Not that which all men use, but that which all men may bear, is equall and right. Let equity rule our hearts, and we shall pay with-

without any complaint the tribute of mortality. The winter bringeth in frost ; we then are cold : The summer produceth heat ; we must then sweat : Intemperate air taketh away our health ; we must be sick : A wild beast, or a man worse then a beast, setteth upon us ; we must prepare for the encounter : The water taketh away one thing ; the fire another : we cannot alter the condition of things ; but we may do thus much, Assume a good spirit, by which we may valiantly endure all casualties.

Our minds are to be fitted to, are to follow and obey this settled law of Toleration of evils : and we are to think that ought to be done which is done. It is wisdom to bear what we cannot beat off or amend, and to follow God, who is the authour of all things, sinne excepted. He is a poore souldier who followeth his king weeping. Therefore with alacrity and chearfulnesse let us possesse that kingdome, and thus speak to our heavenly King, *Lead me, O Father, whithersoever thou*

X 3

*pleasest.*

Part 3. *pleasest. I am ready pressed for thy services ; I am resolved to obey. Do thou also propitiously curb and bring in my rebellious will to thy commands. Let us thus say, and so live. Let all calamities and miseries find us upon our guards. Hence saith the sonne of Sirach, In the day of good remember the day of evil : and in the day of adversity remember prosperity. When thou hast enough, remember the time of hunger ; and when thou art rich, think upon poverty and need. From morning untill the evening the time is changed : and all such things are soon done before the Lord. Art thou a lord, and rulest ? thou mayest serve. Art thou rich ? thou mayest beg. Boastest thou of thy strength and health ? alas, one fit of a feaver, yea one small drop may kill thee. Hast thou sweet children ? they may die all in one day. Hast thou friends ? for certain one houre, nay one onely minute may deprive thee of all thy goods and dearest friends. Therefore prepare thy soul for trials, that when death shall snatch a-*

*Eccles 11.  
27. & 18.  
25, 26.*

way

way thy children or friends, thou Part 3.  
mayest be able to say as once that  
noble Spartane did, *I knew well*  
*they were all begotten mortall.* When  
thy wealth shall take its uncontrol-  
led wings, and be gone, thou  
mayest say, *I knew what was but*  
*for my use, was not mine own.* When-  
as thy honour shall vanish and fade  
away, thou mayest say wisely, *I*  
*knew no glory could be everlasting on*  
*this miserable earth.* There are  
some which place their multitude  
of wealth and imployment as a  
trench before them; and so barri-  
cado up themselves with the con-  
templation of things presently en-  
joyed, that they cannot look to  
things future. Though these poore  
busie worms do little or indeed no-  
thing to the purpose, yet a man  
would suppose them, like that Ae-  
talus, *alwayes doing.* Dost thou per-  
swade them to spirituall retirements  
and religious contemplations? they  
will answer, *They are not at leisure.*  
Invitest thou them to a Sermon?  
*They have no leisure.* Admonishest  
thou them of preparation for the  
X 4 receiving

Part 3.

receiving that holy and heavenly banquet? *Alas! they have no leisure.* Dost thou admonish them to think of their standing naked before the terrible judgement seat of God? *They cannot attend it.* Wouldest thou have them to remember those everlasting tormenting flames? *Here they have no spare time, not a jote.* Dost thou tell them of lifting up their souls and spirits to heavenly meditations? *Nor then are they at leisure.* Dost thou tell them of their certainty of death and dissolution? *They have least time of all to think upon that.* Nor do I think will they find leisure to dye when they must. So, so, wretches that they are, will they not foresee future things. Thus it is the fashion of most men, when they are about to go to sea, never to think of a tempest. But whenas the thunderbolt of Gods justice shall suddenly strike such men, whenas any unlooked-for calamity besiegeth them, here their spirits begin to fail, and their hearts like lead sink within them; then they begin to distrust  
all

all things, to despair of all help, to Part 3.  
shew themselves uncomfortable and  
altogether cast down and disconsolate. But this thunderbolt, O my  
good friends, should have been  
thought on before; and then the  
blow would have hurt, or not at all,  
or lesse by farre.

It is said, that if a wolf do first  
see a man, that the man is struck  
dumb; but if a man first see the  
wolf, he cannot howl or bark. As  
Cardanus interpreteth it, the fable  
took its ground from hence, because  
a sudden affrightment and terrour  
both taketh away a mans speech,  
and maketh the wolf hoarse. Hence  
that of the old Poet,

Cardan. l. 13  
De subtil. p.  
345.

— *lupi Mærin videre priores.*

Virgil. Ec.  
log. 9.

Poore Mæris could not cry for  
fear,

Seen first by wolves who did him  
tear.

Nor otherwise is it, if any sudden  
unexpected evil fall upon any. How  
it daunteth, terrifieth and amazeth  
his heart! how it battereth his  
hope, startleth his thoughts, and doth  
in a manner rob him of all comfort!

X 5 where-

Part 3.

Seneca. *De*  
*tranquill.*  
c. 11.

whereas if he by a serious premeditation had foreseen his miseries, the storm would not have appeared so unsupportable. Seneca speaketh to the purpose ; *In such a mixed variation of things tossed this way and that way, upwards and downwards ; if thou dost not foresee whatsoever may happen, thou settest an edge on adversity ; which he blunteth and breaketh who spieth it beforehand.* When miseries and afflictions are come, it is then too late to instruct against them ; there is little hope of patience to bear them. It is folly to say then, *I thought not upon this ; I would not have believed it.* And why not ? What riches ever were there in this world, which hunger and poverty and beggery did not dog at the heels ? What dignity or honour, which was never laid open to aspersions and contemptuous disgraces ? What empire or kingdome, which never felt the weight of alterations and ruines ? A lord in triumph to day, a begger to morrow. Suddenly such things come to passe ; The same houre hath



hath seen the Knee bowed to the Head, and again the Head stooping and doing reverence to the Knee. Know therefore for certain, No condition here is secure from mutability : Great it may be, fixed it cannot be. Whatsoever hath come to another may come to thee. Socrates said, That *as they who sail in a calm sea and fair quiet weather, have notwithstanding all instruments and materials ready which may be usefull in a tempest, so whoso enjoy a prosperous and happy state, do even in that time prepare for the harder and more crosse occurrents.* If any would let this point enter into his soul, and look upon other mens miseries (of which he may find good store) as though they were ready to set upon him, he would mightily arm and fense himself against they should invade him. It is a common saying, *weapons foreseen are soon prevented, and hurt lesse then otherwise.* So, labours that are done with preparednesse, as S<sup>t</sup> Gregory speaketh, *are quietly undergone.* And S<sup>t</sup> Hierome is of the same mind ; Because,  
saith

Greg. l. 14.  
Mor. c. 13.

Part 3.

*Hieron. c. 7.  
in Ecclef.*

saith he, *this miserable life of ours is continually changed by various events, let therefore the soul of the upright man be prepared for either state, prosperity, or adversity; that whatsoever happeneth, it may be sustained with a quiet mind.* And I pray thee, O my Christian, do not think thou art called to this *School of Patience* to be placed in a quiet station, and to receive comforts on all sides. Thou errest, O good friend, thou art farre wide. Thou wast admitted in here, that thou mightest fight, strive, struggle, to labour, to be wearie, to be exercised with all manner of inconveniences. *Therefore prepare thy soul for triall.*

Now the best preparation in this matter is a frequent conference with God by earnest prayer. Hither in all our straits we must go and have recourse: hither must ascend all our sighs, all our votes, to obtain aid from heaven. Whither we must go in distresses the blessed Apostles do lively point out: For whenas they were tossed at sea by the winds and waves, they cry out to Christ,

*Lord*

Lord, save us. And the Prophet Part 3.  
 David ; God is our refuge and <sup>Matt. 8.15</sup>  
 strength, a present help in the time of <sup>Psal. 46.1.</sup>  
 trouble. Here S<sup>t</sup> Augustine coming  
 in for an interpreter, saith, There are <sup>Aug. Tom. 8.</sup>  
 some refuges in which there is no <sup>in Psal. 46.</sup>  
 strength ; whither when a man flie-  
 eth, he findeth more trouble then ease  
 and comfort. For examples sake, Thou  
 fliest to some great man in this world,  
 that thou mayest have a potent friend:  
 He seemeth a refuge to thee ; O rui-  
 nous refuge ! For before thou onely  
 didst fear thy cause ; but now thou  
 fearest him to whom thou hast com-  
 mitted thy cause. For many having  
 fled to such refuges, these failing,  
 have been forced to seek them and  
 their causes also : which they needed  
 not have done, had they not fled to  
 such refuse refuges. But such a re-  
 fuge is not ours : but our refuge is  
 strength ; and whensoever we have  
 recourse to him, we shall be safe.  
 Hereupon king David speaketh it  
 with a noble spirit and generously  
 resolved, Therefore will we not fear <sup>Psal. 46.23</sup>  
 though the earth be moved, and  
 though the mountains be thrown in-  
 to

Part 3. *to the midst of the sea, though the waves thereof rage horribly and be troubled, and though the mountains shake at the surges thereof. What though all things here below threaten misery? what though hell be opened, and the world ruined? yet all this while will not we fear.*

\* *Echinus.*

\* *Sepia.*

*Ambros.*

*Hexam.*

*Athen. l. 8.*

p. 313.

The \* Sea-hedgehog, as also the \* Cattle-fish, when they perceive a tempest coming on the sea, being conscious of their own weakness, lest they should by the beating of the waves be driven against the rocks, they cleave fast to some stone or rock till the violence of the tempest be over. What is more troublesome and turbulent then this life? One storm begetteth another: for,

*Ferrea stant caelo nubila ———*

The clouds as rocks do stand,  
Being press'd at heavens command.

In the time of such raging of winds and waves let us learn from these fishes to cleave and hold fast to God, who is the most sure rock. Let every one say for himself, as once king

king David, It is good for me to hold fast by God, and to wait still upon God. Neither all the force of calamitie, nor all the armie of devils, nor yet all the plots of hell shall be able to pluck or drive me from thence; because thou art my rock and my refuge; because thou, O Lord, art my confidence; Thou hast been my hope even from my youth up. I beseech thee, O my God, let this be our inter-course; I will not withdraw myself from my crosses; do not thou withdraw thy patience to enable me for the right bearing of them. For I know right well, that thou dost exercise us with afflictions and miseries, that thereby thou mayest stirre up our patience under them, and our confidence to thee. Lay me now down by thee; and who is he that will touch mine hands? I then will not fear any crosses, nor dread any enemies, because thou art the rock of my patience.

Premeditation therefore is the adamant buckler against all adverse oppositions. All these worldly evils do lesse wound us, if, as St Gregorie saith, against them we be ram-  
parted

Part 3.  
Psal. 73. 28.  
Psal. 70. 3.

Greg. hom. 39. in R. v. 15.

Part 3. *parted by the shield of foreknowledge.*

A wise man is not exempted from the chances of this mortall life, but from the errours. For all things fall not out to him as he desireth but as he forethought. And hereupon it is that nothing is said to fall contrary to a wise mans opinion. For whatever impediment objecteth it self, he alwayes premeditated it. And therefore you shall heare him speaking not of his actions absolutely but conditionally, as, *I will sail to morrow, if nothing hinder me; I shall get such an office, if such a man oppose not; I shall have good trading, if nothing prevent me; I shall be at a large feast to morrow, if no other businesse call me aside; I will exercise my self in wrestling to morrow, if I have my health; Next yeare I will build, if I live so long.* He alwayes hath this in his thoughts, that something or other may interpose it self to the hindrance of his purposes. Zeno the Philosopher was well instructed in this point. For whenas it was told him that all his goods were lost in the sea, presently he said,

I

I praise thy dealing O Fortune: now  
thou commandest me to studie better  
Philosophie.

Epictetus admonisheth us learned-  
ly and elegantly, *The antecedents* Epictet. disc. I  
sect. 35. *and consequents of any thing*, saith he,  
being first well considered, then set  
upon it: Otherwise thou wilt go on  
very earnestly, as not casting what  
will be the issue of it; but when trou-  
bles and encumbrances shall interpose  
themselves in thy prosecution of it,  
thou wilt basely give over. I desire  
(say you) to be conquerour in the  
Olympick games. Consider thou then  
the antecedents and consequents, and  
so set upon thy desire, and pursue it.  
But thou hast need observe an accu-  
rate order: Thou must eat, but for  
necessitie; abstain from all banquets  
and feasting; thou must force thy  
body to hard exercises; and thou  
must keep time, in heat, in cold:  
sometimes thou must not drink cold  
things, sometimes no wine: thou must  
commit thy self to the Fenser, as to  
the Chirurgion. Now in the combat  
it may happen that thy body may be in  
a manner butchered and torn, thy  
hand

Part 3. hand hurt, thy limbs squeezed; thou mayest be choked with dust, and soundly beaten; and at last with all these hurts come off a conquered man. If you consider these things, enter, if you please, the lists. But if not, see what a child's part you act; which now will be a champion, presently a master of fense, then a trumpeter, now a player of tragedies: every thing he seeth last, he liketh best. So you one while will be a wrestler, then a sword-player, presently an orator, by and by a philosopher, and all this while just nothing: but in this you are like an ape, imitating whatsoever you see, and one thing still after another humouring best; but things constant and settled utterly displease you. For you never yet set upon any thing considerately, neither did you ever search out and examine an action thoroughly; but rashly and with a foolish hastie desire were merely driven on to what you followed. We must watch, we must labour, overcome our lusts and appetites, forgo our friends, we must be mocked, derided, and in some measure



sure contemned even in our offices, Part 3.  
 honours, judgements. These things  
 considered, come in if you please, if  
 thus you desire to gain and purchase  
 true tranquillitie of mind, libertie  
 and constancie. Diogenes being ask-  
 ed what he had learned in Philoso-  
 phie, readily answered, *To foresee*  
*evils that may come, and to bear*  
*them patiently when they were come.*  
 This was not onely spoken by Dio-  
 genes, but indeed performed by An-  
 axagoras: When he was prisoner at  
 Athens, two heavie & dolefull Em-  
 bassadours presented their messages  
 to him: The first told him, *It was*  
*determined and ordered by the State,*  
*that he should die:* To whom An-  
 axagoras replied, *That he knew be-*  
*fore that nature had so ordered it,*  
*that not onely he but also his judges*  
*that sentenced him should die.* The  
 other brought tidings, that *his sonnes*  
*were dead:* To whom the Philoso-  
 pher, *I knew they were not gotten*  
*immortall.* These were deadly darts;  
 but because they were by Anaxago-  
 ras premeditated on they could not  
 wound him. This is Christian Phi-  
 losophy.

Part 3. Iosophy. So Jesus Christ sending  
 Matth. 10. his disciples abroad, saith, Behold, I  
 16. send you forth as sheep in the midst of  
 wolves. If they have persecuted me,  
 they will persecute you also. They shall  
 deliver you over to their counsels: and  
 they shall whip you in their Syna-  
 gogues. You shall be brought before  
 rulers and kings for my names sake.  
 John 16.2, The houre cometh that who so killeth  
 4. you shall think that he doth God ser-  
 vice. But I have told you this be-  
 fore, that when the houre is come, ye  
 may remember how that I told you  
 these things.

The Master foretold these things  
 that the Disciples might think on  
 them before. So one that intendeth  
 a journey will forecast what may  
 happen in his travels by the way,  
 fearfull storms, durtie and difficult  
 wayes, bad and beggerly lodging,  
 deceitfull hosts, troublesome and  
 bad companions, an hungry purse,  
 doubtfull weather, winds, rain,  
 wearinesse, and many such like mi-  
 series and inconveniences: all which  
 will not seem so unsufferable to the  
 traveller, if he can but say, *I fore-*  
*saw*

Part 3.  
*law all these things.* These are the cries and laments of improvident persons, *I did not dream of such a chance. Who would ever have thought of this? I hoped better.* These are not the complaints of a wise man. What can better be often repeated to the scholars of this holy School than this exhortation, *Foresee those innumerable evils and afflictions which abide here for you. Can you or will you bear them? It is well. Will ye not? Depart; be gone from this School: For it either not admitteth, or else expellerth such tenderlings, such Endymions, such drones, such drowsie heads, such loyterers. Such idle cattle feed not in this pasture. Here labour and patience are the chief controllers.*

So let every one foresee the miseries and casualties of his estate, that he may be able to say with Anaxagoras, *I knew this; I foresaw that; There is no strange thing happened to me. But have I lost my money? Perhaps it would have lost me: Nor had I it upon other conditions then to be willing to lose it: and I would*

Part 3. would with it I had lost my covetousnesse also. *But am I poore?* I know there is no sinne in povenie; let me take heed there be none in the poore man. *But have I lost my sight?* Blindnesse is one part of innocencie. *But have I lost a friend?* I will seek another there where I am sure to find him. The most entire friends are in heaven, either for choice or number. *But am I oppressed with anothers mans envie?* Who, I pray you, ever lived free from this pestilence, unlesse some mere unhappy wretch who was not worth envying? *But have I lost favour or credit?* I knew there was nothing more inconstant then it. It vanisheth and dieth in a moment, even as soon as spiced wine exposed to air. *But am I sick?* That is nor new nor wonderfull, that he should be sick who must also die. Such thoughts as these are fortifications against future casualties, and will not suffer us to rage or be unquiet when they shall fall upon us.

Carneades a Philosopher of a great wit, said, *That all sorrow and grief*

*grief in great and weightie matters sprung from thence, because the tempest overtook us unlooked-for, and on a sudden.* So nothing vexeth an unskillfull cook more then the sudden and unlooked-for coming in of guests, when there is neither fewel nor fire ready, when there is neither fish nor flesh at hand: Now he beginneth to traverse about the kitchen, to scratch his head, to fret at their coming, to stirre up the raked-up embers, to fling about the dishes, to curse and swear, and amongst his execrations beginneth to provide them somewhat to eat. The cook needed not to have raised such a violent storm in his owne circle, had he had but a little more providence. We may prevent, or at least mitigate, such tempests much by a timely foreseeing; especially if what we do foresee we referre it to the Divine will and providence. St Augustine bestoweth large encomiums and prayes! on a woman called *Felicitas*, who was the mother of seven children. It so fell out that during the time of her imprisonment for

Part 3. for the truth she was brought to bed of a child ; and by reason of the great pains she had in her labour she could not forbear scrichings. One of the officers hearing her cry out, tauntingly mocked her thus, *Ab woman, if thou canst not bear these sorrows without such cryings, how wilt thou endure when thou shalt be burned, or cut in pieces, or torn asunder? what thou now sufferest is but a sport ; but the tragedy is to follow.* To whom Felicitas most wisely and most Christianly answered, *Now, saith she, I suffer for my self ; but Christ is to suffer in me, and I for him.* It fell out as she said: For whenas she was thrown to wild beasts, she neither sent out scrichings nor so much as a sigh or grone. A man would have thought she had been invited to a feast, she entertained death with so merry and chearfull a countenance ; because thou, Lord, wast her patience.

After this manner let us fight and conquer. As soon as any crosse wind bloweth against us, presently let the soul flie to God, and fully  
give

give up it self to his Divine will ; yea let it even there suffer it self to be swallowed up. Let it grieve that it hath sinned, that it hath not determined fully to hold fast to God in all pressures ; let it crave Divine assistance. So trusting in God let it commend all things to his providence : This course increaseth patience ; this will make us undaunted. Vitruvius witnesseth that one Aristippus suffering shipwrack was driven in the torn vessel ashore hard by Rhodes. Here looking about him, and viewing Mathematicall figures drawn on the sand, presently he spoke to his fellows, *Be of good courage ; let us hope the best : these are the footsteps of men.*

As often as we turn to God by prayer, we reade the inscription of his goodnesse and power, and our blessednesse in him. Let us then hope the best, though now shipwracked. The losse neither of money, nor fame, nor any other thing let it be troublesome to us, whenas heaven is ours by promise. Why should it grieve us to lose halfpennies.

Y

nies.

Part 3. nies, when we gain kingdomes ?  
 what fear we to die, when we are  
 passing to a state of immortalitie ?  
 After all our shipwracks we are  
 convoyed into the most safe harbour  
 of Happinesse by our loving God.  
 Onely, my good Christian, offer up  
 thy whole self and all thine wholly  
 unto his protection. Those of Ekron  
 being vexed with mice, made golden  
 mice, and offered them to God,  
 and so got remedy. So the Israelites  
 being stung with serpents, by  
 looking upon that brasen serpent  
 recovered health. So it is with us ;  
 The same which woundeth us, heal-  
 eth us. The calamitie that oppres-  
 seth us, lifteth us up to God. On-  
 ly let not us be wanting for our  
 parts, but prepare our hearts for tri-  
 all ; because God is a mercifull and  
 holy God, forgiving sinnes in the  
 day of trouble, and is the protector  
 of all who seek him in truth.

1. Sam. 6.  
 11.

Num. 21.  
 6, 9.

Heb. 2.  
 13.

CHAP.



*of Patience.*

CHAP. VI.

91

Part 3.

*All afflictions are to be suffered with  
a conformitie of mans will unto  
the will of God.*

**I**T is reported, that an egge will swim in salt water, but sink in fresh. King David amongst so many publick and private calamities and disasters, amongst so many slaughters and bloody battels, did as it were keep his head above water, and stood upright in his heart to God, a man after Gods own heart, who did most exactly conform himself to the Divine beck and pleasure: But now king Solomon his son, as the white chicken, in the midst of those delights and pleasures did even sink. And though Solomon did understand the will of God, yet he did not, as his Father, strictly conform himself to the obedience of it.

In this third part we have described those five kinds of bearing injuries; 1. Patiently, 2. Joyfully, 3. Constantly, 4. With Thanksgiving, 5. With Premeditation.

Y 2

The

Part 3.

The sixth and last, and that the most profitable and chiefly necessary, we now adde, to wit, That afflictions are to be born with a conformitie of our wills to the Divine will. And though we have explained the conformitie of our wills to Gods in the fifth book called our \* *Heliotropium*, or *Marigold*, yet notwithstanding we will confirm the same here briefly and summarily, not speaking the same things, but intending it for our instruction to this virtue of patience.

\* not yet  
translated  
into Eng-  
lish.

No will, whether of Angels or men, could ever be truly said to be right and good, unlesse it do agree with the Divine will. And by how much more full and sincere the consent is, by so much the more is the will to be judged perfect and good: and by how much lesse sincere and upright it is, by so much lesse good and more unstable is the will of man to be accounted. That one onely will of God is the guide and rule of all other wills whether in heaven or in earth: And the *vel-  
leitie* or will of any is not at all to be

be praised, further then it agreeth with that Divine will. That most blessed king David often commend-  
 ing the upright in heart, saith,  
*Stretch forth thy loving kindnesse to* Psal. 36.  
*such as know thee,* & *thy righteousness* 10.  
*unto them that are upright in heart.*  
 This St Augustine explaining saith,  
*They are upright in heart who follow*  
*the will of God in this life. The will*  
*of God is, that sometimes thou should-*  
*est be healthy, and sometimes sick :*  
*Now if the will of God be sweet to*  
*thee when thou art well, and displea-*  
*sant to thee when thou art, ill, thou*  
*art not upright of heart. Wherefore ?*  
*Because thou wilt not square thy will*  
*to be directed by Gods will, but wilt*  
*have Gods will to bend to thine. His*  
*will is right, but thou art crooked :*  
*Thy will is to be bowed to his, not*  
*his to thine : and so thou wilt have*  
*an upright heart. Goeth it well with*  
*thee in this world ? Blesse God*  
*which comforteth thee. Goeth it*  
*ill with thee here ? Blesse God, which*  
*correcteth and proveth thee, and so*  
*thou shalt be upright in heart, saying,*  
*I will prayse the name of the Lord for*  
Y 3
ever.

Part 3. ever, He is therefore to be thought upright in heart which willetb that which God willetb.

This document alone in this matter excelleth all manner of precepts; this is the summe of all admonitions; this is the epitome of all the sacred volumes; this is the *compendium* of all virtues; this is the chief comfort in all straits and troubles; this is the supreme degree of Divine love: this transcribeth the law of paradise to the disciples of the crosse; this carrieth men up as high as the quire of holy Angels: This one thing, *viz.* To conform a mans will to the Divine will, is the onely principall thing to be learned with and before others. For who so hath in the *School of Patience* learned out this one lesson, hath made almost an end of learning; he hath acquired and deserved the title of *Master & Doctour*. For certain king David, who knew the Divine will, laid claim to this before other things. He gave many fair precedents of this knowledge; but then especially when he fled from

from his rebellious sonne Absalom, Part 3.  
and commanded the Priests and  
the Ark to return into the citie, and  
told them, That if he should find  
favour in the eyes of the Lord, he  
would bring him back, and shew him  
both it and the tabernacle thereof:  
but if he say, I have no delight in  
thee, behold, here I am; Let him do  
to me as seemeth good in his eyes.  
Behold here in a most sudden and  
hasty flight, in black sorrow and  
height of grief, in the extremitie of  
straits, whenas to appearance  
and all likelihood the whole king-  
dome was lost, even then was king  
David most inward with him-  
self, and most attendant to the one  
onely will of God, and to his beck.  
What God will, that and that onely  
would he do. Will God have him  
return? Then he will. Will not  
God have it so to be? Neither will  
he. Let God do what is good in his  
own eyes; behold, here am I.

O Christians, if once we would  
but apprehend this one thing suffi-  
ciently, if we would imprint it in  
the secret of our souls, the whole

Part 3. matter would be ended. I do not say that then any calamity should not touch us ; but that it could not hurt us : No affliction could disconsolate us, nor any man hurt us ; but we should stand inexpugnable, unconquerable, being fenced and guarded by the will of God. Indeed perhaps our states may flie, our money, our health, our good name: but we should stand : Though cities and countreys perish, yet we should stand. Let Atlas and the world with him fall to ruine and destruction, yet we shall stand. Though the heavens should passe away, yet as long as there is a due conformity of our wills to the will of God, we shall stand. So farre doth this consent of the humane will with the Divine avail, that it maketh a man ready to suffer whatever shall be imposed, strong to do any thing that shall be commanded, courageous against all the assaults of the enemies ; nay, it maketh him unconquerable by any opposition : so that by how much the more he is devoted to the will of God, by so much the

the reader will he be either for action or passion. Nor shall any calamity or misery procure any other words from him then these, *As the Lord pleaseth, so let it be done, so altogether: for he is the rock of my patience.* This is daintily expressed by S<sup>t</sup> Augustine; *What patience could there be, saith he, among such and so many scandals, but because if we hope for that we see not, we do by patience wait for it? Sorrow cometh to me: my rest will also come. My tribulation is upon me: my clearing and purging will also appear. Doth the gold shine in the fornace of the goldsmith? It will shine and shew its lustre in a ring, in a chain or bracelet. Let it yet suffer the crucible, that it may come out purged from its drosse to the publick view. There is the furnace, wherein is drosse, and gold, and fire; at which the goldsmith bloweth: In this fornace the drosse is consumed, the gold refined: the one is turned to ashes, the other is cleared from all filth. The world is the fornace; the wicked are the drosse; the righteous are the gold; tribulation is*

*Aug. in  
Psal. 61.  
circa med.*

Part 3. *the fire; and God is the goldsmith. I do therefore what the goldsmith will have me: where he putteth me I endure. I am commanded to bear; he knoweth best how to purge. Though the drosse burn to heat me and to consume me, yet it wasteth it self, and I am purged from filth. why? because my soul waiteth upon God. Behold an entire conformity of mans will to Gods. A religious writer hath written true of this, saying, There is not any sacrifice greater or more gratefull to God then in any tribulation to yield consent to the good pleasure and will of God. God oftentimes shewed himself as it were changeable to Abraham, as if sometimes he would this or that, and withall would it not, commanding contrary things to his own commands: Which was therefore done, that in such a servant this very consent of his will with the will of the Lord should be increased. Behold the mind of Abraham! God could not so often alter his commands, enjoin such hard and troublesome labours, nor so sharply exercise Abraham,*

*Lad. Grav.  
in Duty  
peccator. l. 1.  
part. 2. c.  
23.*



braham, but that Abraham applied himself to comply with all the becks and calls of Gods will. Plainly, he willed and willed not, as God did or did not.

Part 3.

The difference betwixt the Scholars of Patience is very great: There are some that come to this School without hats, bare-headed, without shoes or coats, as poore men do: There are some that are lame, that come very unwillingly to School, and rather creep then make hast: Others have feet, and be well apparelled, but they come without paper, without quills, without ink, without books; most unprepared to learn: Others have all these implements, yet they have no money to pay: Others want not that, but wit: There are others which ride on horseback or in a coach, as noblemens sonnes use; and these delight to come on this manner to School. The first sort of these, without either hats, or shoes, or clokes, go to this School, but yet they are as impatient as ever, neither have they as yet learned

to

Part 3. to bear miseries *patiently*, nor to hide their impatience or dissemble it. These are men too openly and apparantly vicious. The second sort are rather creepers then goers to School, which have got some smattering of patience, but if they were compelled, they would not be patient. Their wealth or fear perswadeth them to be in some shew patient. These bear nothing *cheerfully*. The third sort that come so unprepared of utensils, as though they were onely extemporary Scholars, having sate an houre or two, prove weary of learning, shake off all constancy, and so forsake the School: Their minds are gadding and roaving and indocil, and will not learn *constantly*. There be others which are more ready to heare their Master teaching them, but yet they have no quarterage-money to pay their Master; the true quarterage-money in these auditories is, Giving of thanks in adversity. These are forward enough in some other points: But that they should give thanks to God as well for his

cor-

corrections and afflictions as for his benefits, they have not nor cannot down with this lesson. Now others want not money, but wit. These are they who suffer what they do without any *Premeditation*. They are very defective of wit in this point, not to forecast and foresee such evils as may happen to any man, but carelessly to utter that voice of incogitancie, *I had not thought*. To conclude; There are another sort of Scholars that go and come on horseback, or in caroches, men ennobled and enriched with Divine graces: And these are they who can in all things, especially in crosses and miseries, resigne themselves wholly unto the Divine providence and will. By which means this they do, Though they feel the crosse, yet they easily bear it. These not onely *Patiently, Joyfully, Constantly*, but also *Thankfully, with Premeditation*, and (which is the top of all) *with a full conformity of will to Gods*, do bear all afflictions whatever. Even at the worst it is well with these: for they are carried

Part 3. ried secure in the chariot of Gods  
 Divine providence. These alwayes  
*Psal. 23. 1.* say, *The Lord is my shepherd, and  
 leadeth me; therefore I want nothing.*  
*Psal. 40. 18.* and, *The Lord careth for me.* All  
 things answer their desires; the  
 Lord granteth all their wishes and  
 wills, seeing the summe of them is,  
*To will what God willeth.* Are they  
 not well? They know it is part of  
 the Divine will. Do troubles, losses,  
 labours, fears meet them? They  
 know such things are usuall, and  
 that they do not come by hap-ha-  
 zard; but are so determined. Do  
 they see the departure of their  
 friends, or the sudden death of their  
 children? They know that life and  
 death and the disposall of them is by  
 the Divine guidance. So they do  
 willingly assent to God in all  
 things: They follow God, not as  
 necessitated or compelled, but free-  
 ly and willingly: They do not en-  
 tertein any thing sadly or with a  
 despairing countenance: They pay  
 not the tribute of nature of con-  
 straint. Now all these things which  
 we so lament and fear, are but the  
 tributes

tributes of life ; immunity from which is neither to be hoped for nor desired. Such men observing the Divine will, do as a musician useth, who scrueth up, letteth down, draweth the strings this way or that way, till they make an harmonious sound. So whoso will have his will keep harmony with Gods will, so long correcteth, curbeth, instructeth, pulleth down his own, untill it perfectly agreeth with Gods. Which that Hebrew Psalmist exactly requiring of himself, saith, *Shall not my soul still wait upon God ? for of him cometh my salvation. As it pleaseth the Lord, so is it done : as his will is in heaven, so let it be done. Shall not my soul still wait upon God ?* The Hebrew idiome is, *Yet my soul keepeth silence unto God.* As if he should have said, In all things that fall upon me I will be religiously silent, neither will I mutter a syllable : I will be contented with Gods doings and dealings. It is his authority regall to rule and prescribe ; mine is onely to obey. But if I find my will in any point refra-

Part 3. refractorie, I will then ask it as once  
 that religious servant of God did  
 ask his own; *Behold, O my loving  
 Father, I am in thy hands: I bow to  
 the rod of thy correction; I kisse it.  
 Strike my back and my stiff neck,  
 that I may bend my crookednesse to thy  
 right and straight will. Give me above  
 all things to inquire after the good  
 pleasure of thy good will.*

*Thom. de  
 Kemp. Imit.  
 christ. l. 3.  
 c. 30.*

Neither can this conformitie of  
 mans will to Gods will seem either  
 impossible or difficult. What is  
 easier for us then to Will or Nill?  
 And what is more ready and cheap  
 then to grant or deny? Alexander  
 the Great begun to learn Geometry,  
 being desirous to know how little  
 the earth was, of which he had but  
 the least part. The rules which were  
 delivered him were subtile and to  
 be learned with diligent intention;  
 which a souldier, and one who had  
 sent his thoughts beyond sea before,  
 could not so easily perceive. There-  
 upon this Scholar said to him that  
 taught him, *Learn me easie things.*  
 To whom his master replied, *These  
 are the same and alike difficult to all.*

I may almost say the same of the Part 3.  
conformitie of our will to Gods;  
It is alike easie to all : So to Will, or  
so to Nill, is the same to all. Both  
poore and rich are equally able to  
learn it. Without any great labour  
or charges we can Will or Nill a  
thousand things. But the praise is  
not that we can like or dislike, Will  
or Nill ; but here is the prayse and  
virtue of all, To make our willing-  
nesse or unwillingnesse to corre-  
spond with Gods.

Palladius and Ruffinus tell a *Pallad.*  
wonderfull passage: Paphnutius did *Helen.*  
seem to have made such a progresse *Episc. c. 63.*  
in the way of the Lord, that in an *Ruffin. c.*  
humble and simple curiositie he *16.*  
prayed God to shew him a man that  
could equall him for holinesse and  
pietie. God seemed to grant his  
desire, and by an Angel told him  
that there was a fidler not far from  
thence in a little village, that got his  
bread by playing and piping, who  
was his equall, if not his superiour.  
Paphnutius was amazed at the  
messenger, and thinking many  
things in his mind, *Is it so,* said he  
to

Part 3. to himself, *that in so many years with such endeavour and labour I have profited no more then to equalize a piper in goodnesse ?* So presently setting himself forward he went to seek out this man : and having found him, he diligently inquired of him what course of life and what virtues he followed ? The piper smiled at the question, and began to speak the truth ; *I was, saith he, formerly a thief, a robber, and am now a piper. Of my virtues, O good old man, you may save the labour to ask : for I have none ; neither do I know what they mean.* Paphnurius began to put harder upon the man, and to ask him, Whether in all the time of his thieving he ever did any good action. To whom he answered, *Ah sir, you have met with a barren deer : my conscience yieldeth no such fruit. I was the bondslave of lust and drunkennesse. I remember one thing : There was a religious woman, who was to have been injured by some of her associates, taken by us ; whom I set free, and brought safe into the next village untouched.* And

now



now since you bid me remember, and presse me with questions, and are pleased to give me the hearing, I will relate one thing which now cometh into my memory. Some years ago I found in the woods a woman of good beautie and comelinesse, wandring and crying heavily. And when she was asked the cause of her tears, Ask not me, said she, the cause: I am the most unhappy woman alive. If you want a maid-servant, lead me whither you will. My husband is prisoner for a great debt, and almost dead for want of maintenance; neither is there any hope of his libertie. My three sonnes (but alas! now no more mine) the creditours have taken away for part of the debt. I being in like manner sought for to have been likewise made a slave, almost spent with hunger and grief fled hither, and am now destitute not onely of all help but of counsel likewise. I bearing these things, said the piper, pitying such a miserable state, and thinking it to be done by the guidance of God, brought the poore woman almost spent safe to our cave; where  
with

Part 3. with food and warmth I did recover her to some strength. And because I knew well enough that God was a rich Lord to requite a good turn, I brought this woman that was fled into the town, and laid down so much money as set her husband and her three children free from their severall slaveryes.

Now; good old man, trouble me with no more questions: this is the summe of all my virtues. I can tell you enough of my sinfull actions; for they were and are many: but for virtues, alas! men of my trade seldome traffick in such commodities. Here Paphnutius fetching a great sigh, I find, said he, O my good brother, God revealing it to me, that you are nothing inferiour to us which live solitarily and do so strictly exercise our selves to keep our bodies under. Behold then, O my dear brother, seeing you are gracious in Gods account, and seeing that the fountain of all holinesse is to desire to be holy; I pray you, neglect not your self. To will a thing seriously, is to have done it. There is one thing remaining for you

to do, That you denie your self, take up your crosse; and follow Christ. Part 3.

Upon this he (as if God had desired or commanded the thing of him) the pipes which he had in his arms being cast away, at that very instant as God willed it, followed Paphnutius out of doores, and so for three years lived an heavenly minstrel on earth, and was received into heaven. Here I may worthily trie out, See, O ye scholars, ye who seem to your selves to have profited so much in this School of Patience, look well, lest those which to your apprehension seem the lowest scholars do outstrip you. It is seen often in schools, that one of the nether seat that is wittie is able to teach one of the highest seat who is dull and stupid: It was even almost so in this example; Thieves and fidlers, men of the meanest rank, Publicanes and sinners, do go before the proud and baughtie into the kingdome of heaven. He carrieth away the bell, who willeth all things that God willeth, and willeth not what God willeth not. He is the best learned

Part 3. learned who is the most patient: He is of most reckoning, whose will is the nearest conjoynd to Gods, and who hath put over all unto Gods disposall. Do but be willing to be thus willing, and thou art become a great scholar in this *School of Patience*.

But that serpentine word *CUR*, *Wherefore*, troubleth many in this *School of Patience*: *Why* doth God *this*? and, *Why* that? *Why* doth he punish the innocent, and acquit the peccant? *Why* doth he permit so many and such notorious crimes? *Why* is he so severe towards his own, & gentle to others? *Why* will he have all things done according to his good will and pleasure? So did that serpent put his interrogatories to the woman in Paradise; *Why* hath God indeed said, *Ye shall not eat of the fruit of every tree in the garden*. But this *Why* and *Wherefore*, the language of the serpent, is to be utterly excluded this *School of Patience*.

*Gen 3. 1.* A great master hath said it; Let it not once be named amongst you. And *St Augustine* to such serpentlike demands

# of Patience.

III

mands answereth exactly; *Why*, saith Part 3.

he, do thunderbolts strike mountains,  
and let a thief in the mountains  
escape? Because perhaps God as yet  
seeketh the conversion of the thief;  
and therefore he striketh the moun-  
tain which feareth not, that the  
thief who doth fear may be convert-  
ed. Sometimes your self, when you  
beat the child, strike the earth with  
your foot, that the child may fear.  
But you say to me, He striketh the  
harmlesse, and letteth the wicked go  
away unpunished. Wonder not at this.  
Death on all sides is good to the god-  
ly; but what kind of punishments  
are reserved for that wicked man, if  
he will not repent, you know not.  
Would not such, do you think, have  
rather perished with the stroke of a  
thunderbolt then have that heavie  
sentence pronounced against them at  
that day, Go ye cursed into everlast-  
ing fire. It standeth you upon to be  
innocent. For what? is it ill to die  
by shipwreck, and is it good to die by  
a fever? Whether he dieth so or so,  
enquire what he was who dyed, and  
whither he is to go after death. Fear  
thou

Part 3. thou, and be good. whensoever or  
 wheresoever he pleaseth to call thee  
 out from hence, let him find thee  
 readie. Whatsoever therefore happen-  
 eth here, (they are the same S<sup>t</sup> Au-  
 gustines words) know thou that it  
 happeneth, though perhaps against  
 our will, yet not without the will of  
 God, his providence, his order, and  
 his laws. Although we know not  
 wherefore such a thing is done, let  
 us ascribe it to his providence, be-  
 cause it is not done without a cause.  
 whenas we shall begin to dispute of  
 the works of God, why this? and,  
 why that? He ought not to have done  
 it so; and, This is ill done, where all  
 this while is the praise due to God?  
 Thou hast lost thy Allelujah, thy  
 thanksgiving. Consider all things so  
 that thou mayest please God, and  
 praise the workman. As if thou  
 shouldest enter into a shop, perhaps of  
 a blacksmith, thou durst not find fault  
 with the bellows, the tongs, or  
 the hammers. In a shop thou darest  
 not find fault with the smith; and  
 yet in this world darest thou blame  
 God? An unskilsull man findeth  
 fault

Aug. rom. 8.  
 in Psal.  
 141.

fault at every thing. A more skil-  
full person, though he knoweth the  
smith, yet he knoweth him to be a  
man, and saith, Not without reason  
are the bellows placed here; the ma-  
ster knoweth wherefore, though I do  
not. That therefore we may kindly  
embrace the will of our most loving  
Father with all readinesse, the same  
S<sup>t</sup> Augustine doth encourage us, by  
setting before us the hereditarie de-  
lights and pleasures of eternitie; Thy  
God, saith he, who is thy Redeemer,  
thy controller, thy chastiser, thy Fa-  
ther, instructs thee. To what purpose?  
That thou mayest receive the inheri-  
tance. Now thy Father himself is thy  
inheritance. Thou art instructed to  
this hope, and dost thou murmure?  
and if any disaster happeneth, dost  
thou blaspheme? Whither wilt thou  
go from his spirit? Behold, he letteth  
thee alone, and doth not scourge  
thee. He forsaketh the blasphemer:  
dost not thou feel judging? Is it not  
better that he should scourge thee,  
and receive thee, then spare thee, and  
forsake thee? Dost thou rejoyce? ac-  
knowledge thy Father smiling on  
thee.

Part 3. *thee. Art thou troubled? acknowledge thy Father amending thee. whether he smileth or whether he correcteth, he instructeth him for whom he prepareth the inheritance.*

*Aug. Rom.  
8. in Psal.  
55.  
Idem, in  
Psal. 9.*

Furthermore God ( as St Augustine witnesseth ) doth so order and dispose the finnes of all men, that those finnes which have been the delights of men, may prove the instruments with which the Lord doth punish transgressours. Did not God say, *Let there be darknesse*, and was not there darknesse? and yet he ordered it. So God, though he made not sinne, yet he permitteth and disposeth of it; and so in all things it followeth the command of his will. Now mark seriously what I shall say: we will fetch the matter from the very originall.

Before the creation of the world all was void and without form; yea there was nothing but a most great and a most good God, which was most blessed in himself without any of the creatures. He was sufficiency in himself; He had in himself the  
Idea



Idea of all creatures, the perfect I- Part 3.  
 dea, so that (as we may say) there  
 could not be desired either in the  
 Divine Intellect or Will one jot  
 or tittle more then was. Now he  
 created all things to the perfect Idea  
 of his own understanding and will,  
 and they were all good, yea *very* Gen. 1.31.  
*good*. Furthermore, he ceaseth not  
 to govern and conserve all things,  
 and each moment doth wisely or-  
 der and dispose all things. God doth  
 bring to passe the end which he pro-  
 posed to himself from all eternity in  
 all things; and (which is an argu-  
 ment of his infinite power and  
 goodnesse) he careth for the least as  
 well as for the greatest things, and  
 at all times governeth and ruleth  
 not onely all in generall, but each  
 particular man; and doth so lo-  
 vingly direct each little, nay the  
 least action of every man, that there  
 is nothing which cometh not to an  
 excellent end; onely if the will of  
 man do not prejudice it self by dis-  
 cording from the most high and  
 perfect will of God. That which  
 God hath from all eternity deter-

Part 3. mined to do or permit to be done, nor all men, no nor yet all the Angels can change or hinder. All the hairs of the creatures, all the sands of the hills, all the leaves of every little tree, the least birds, the little sparrows and wrens not excepted, nay all the atomes in the air, all the thoughts both of men and Angels are by him numbred and registred. Of what therefore now canst thou justly complain, as if God were not attent enough to thy poore calamities, or as though he did not providently enough govern thee and thy affairs, or that he gave too much scope and permission to thy enemies, or that in such an infinite multitude of men and affairs he did neglect thee and thine? O foolishhest of men! dost thou suffer such whisperings and surmisings within thy soul? *God doth dispose all things in measure and number and weight;* even thine, yea the very least of all thy actions without exception. I intreat thee to consider thy life past, and canvase in it what thou wouldst wish to have fallen out otherwise then

Wisd. 11.  
21.

then it hath; and together observe that very thing to have a most exact relation to the disposall of God; that is, that thou mayest rightly conceive it, It did and shall still come to passe as it hath and shall please God: *Not one jot or tittle hath* Math. 5, 18. *passed otherwise,* nor shall in time to come, untill all things shall be done conformably to the Divine Idea. The most holy will of God shall stand. What then hast thou benefited thy self, whenas thou hast so grieved thy self, and thereby so troubled and disquieted others? Shalt thou ever profit by grieving or vexing? I beseech thee, roll not the same stone again: Put on the determination of *Resignation*, and wholly commit thy self to the will of God, and so ascend unto the chariot of Divine Providence, and thou shalt be carried where thou shalt be secure. Without the yielding and leave of that Divine Providence not a little sand, nor the least finger, nor the least thought shall move any thing at any time against thee. But as I perswaded and wished you to

Part 3. consider things past, so I intreat you  
*We do not to consider those that are to come.*  
*exclude the* What one of them is by thy power  
*lawfull re* or will? Not any one: for thou  
*medies of* canst not see those things that are  
*things; but* imminent and hang over thy head.  
*whether* Tell me what kind of harvest will  
*they should* be next yeare? If it be barren and  
*have effect* lean, there will be a penury and  
*or not, is in* scarcenesse of all things. What will  
*the power* it avail thee now to be anxious  
*of God.* and prying into this? So may we  
 say of other things. Truly thou  
 neither commandest good things,  
 nor shunnest evil, unlesse God will  
 the same: And therefore joyn thy  
 will to his most sacred will. Thou  
 tormentest thy self in vain, thou  
 strivest to no purpose, thou pullest  
 down and buildest to lost labour,  
 unlesse the Divine will buildeth  
 with thee: Thou doest nothing,  
 thou profitest nothing, unlesse the  
 wheels of thy will be ruled by  
 Gods. This therefore do; In all  
 things subject thy self to his con-  
 troll: And, I beseech thee, weigh  
 this one thing in thy mind daily;  
 for it is most certain: God hath de-

ter-

terminated from all eternity to impose this crosse upon thee, with all the circumstances of place, time, persons, which he in his infinite goodnesse and wisdom hath measured out proportionably to thy strength. This onely remaineth, That thou make it beneficiall to thee. And it will profit thee much, if so be under it thou shalt joyn and accommodate thy will to the Divine will. Therefore at all times and in all events thus argue, *This is from God: therefore it is the best. This disease, this injury, this poverty, this trouble and misery is from God himself: therefore it cannot be ill for me, except my will be repugnant to his holy will.* But take heed thou sayest not at any time, *O let not this or that crosse trouble me.* An idle and a vain complaint! Therefore embrace this or that crosse which thou so abhorrest, because God willeth that thou shalt be exercised under this or that crosse. Either then will the same which God willeth; or if not, fall and perish. Why therefore should men so seek after that ser-

Part 3. pent-like *why*, or *wherefore* ? as,  
*Jeh. Saif. why is God so bountifull to strangers,*  
*beralib. 1.*  
*Polycrates. 1.* and *so harsh to his own* ? &c. We

must know, that this will of God is most just and equall. By adversity many thousands of men have brought forth good fruit ; by prosperity very few. Felicity is the step-mother of virtue : she applaudeth, but withall she hurteth her darlings. There are some who seem to be happy to themselves, but it is onely in their own opinion ; which because it is false, it addeth not to their happiness, but aggravateth their misery ; seeing it is the greatest misery to be unsensible of our misery. That great Pompey dreamed and fancied himself an happy man : but if we search a little deeper into the matter, he could not be said to be happy when he was most prosperous : for the issue shewed the contrary ; for Pompey was made to drink his own blood by the hands of the executioner. Polycrates king of the Samians, the white Chicken of Fortune so accounted, never had any ill in all his life. The heaven, earth,  
 and

*Herodotus,*  
 1. 3.

and sea, all made him happy. Part 3.  
 All his labours had their periods in  
 happinesse: His hopes never came  
 short of his expectation: He could  
 not wish but it was fulfilled. What  
 he willed he did. Onely once this  
 Polycrates knit his brows. He  
 had a ring that fell into the water,  
 of an excellent raritie; yet after this  
 losse was recovered: for the fish was  
 taken which had swallowed this  
 ring, and was presented to Polycra-  
 tes. But at length all this his hap-  
 pinesse epilogized in a gallows. For  
 this Polycrates was by Orontes one  
 of the Nobles of Darius king of  
 Persia fastned to a crosse on the top  
 of an hill; and thus he afforded an  
 eminent but a miserable argument  
 to all of the fallacies of conceited  
 happinesse. This, you will say, is  
 vain. But look on high upon a man,  
 a second Polycrates, another Mau-  
 solus, a wonder of the world, ad-  
 vanced to the highest pitch of ho-  
 nour and happinesse. This man  
 abounded a long time in wealth,  
 wife, children, friends. Ahasuerus  
 was mightily favourable to him:

Part 3.

all things went and came to his hearts desire. What was his end? The rear and closure of such high happinesse was an high fiftie-cubited gibbet. Thus too much ranknesse layeth the corn, and trees overladen with fruit are their own ruine. A great calm presageth a sudden storm: so it is also in the actions of men.

*Luxuriant animi rebus plerunque secundis.*

By flatering fortunes love

Most men do wanton prove.

The moon alwayes is in the full when she is eclipsed; but the fuller she is the more remote from the sun: so an horse the more pampered the more wanton: so many a mans felicitie driveth him from God. Hence God complaineth of the Jews, saying, *They are waxen fat and shining; they overpasse the deeds of the wicked, they execute no judgement for the poore.* Where happines domineereth, virtue commonly is banished. Paulinus relateth a worthy story of St Ambrose Bishop of Millain. He took in into a rich mans house as  
he

*Jerem. 5.  
28.*

*Paulin. in  
vita S.  
Amb.*



he travelled; who that he might bid St Ambrose throughly welcome, did not onely provide great cheer but entertained him also with courteous discourses (amongst other matters) of his continued happinesse; and told him that he did never suffer any ill, but had all things as he would, and happinesse so flowing in upon him, that he knew not what calamity was. But this his conference did so startle St Ambrose, that presently he made as if he had forgotten some extraordinary businesse, and so all on a sudden took leave of this happy man, telling his fellows the cause of his departure was the strange discourse of the man; and how he feared to stay in that place which never felt any disaster: so he thought it wisdome to make hast from thence, lest he should have been destroyed in the ruine of that family. St Ambrose was not gone farre from thence, but suddenly the house falling down proved a grave to all her inhabitants.

How farre better is it to stay with them who are dayly exercised with

Part 3. with crosses and troubles, that they may seek rest and quietnesse there where no ruines are to be feared? Here we lead a life subject to all hazards, exposed to all incumbrances: and whoſo look for a ſettled tranquillitie here, are in a dream. *Here may be felicitie with ſecuritie, never with ſafetie.* He onely is happy, who ſitting in the chariot of Divine providence giveth himſelf wholly to be ruled by it.

Sir Thomas More ſhewed himſelf an excellent pattern of a patient man: who reſigned himſelf to the Divine providence in this manner. When he was returned from beyond the ſeas after his embaffie, being farre from his own houſe with the King, in the moneth of Auguſt part of his dwelling-houſe and all his barns (being then full of corn) were by a ſudden fire conſumed and burnt up. His wife by a letter certified him of this ſad miſchance. He did in Engliſh answer his Ladies letter in this manner,

MADAME,

**M**ADAME, All health wish-  
 ed to you; I do understand  
 that all our barns and corn, with  
 some of our neighbours likewise, are  
 wasted by a fire. An heavy and la-  
 mentable losse (but onely that it was  
 Gods will) of such abundance of  
 wealth. But because it so seemed  
 good to God, we must not onely pa-  
 tiently but also willingly bear and  
 submit to the hand of God so stretch-  
 ed out upon us. God gave whatsoever  
 we have lost: and seeing it hath so  
 pleased him to take away what he  
 gave, his Divine will be done. Never  
 let us repine at this, but let us take  
 it in good part. We are bound to be  
 thankfull aswell in adversitie as in  
 prosperitie. And if we cast up our ac-  
 counts well, this which we esteem so  
 great a losse, is rather a great gain.  
 For what is necessary and conducing  
 to our salvation is better known to  
 God then to us. I intreat you there-  
 fore to have a good heart, and to take  
 all your family with you to the church,  
 and there give thanks to God for all  
 these things which he hath pleased to  
 take

Part 3. take away, as well as for all his blessings which he hath bestowed on us; and to prayse him for that which is left. It is an easie matter with God, if he please, to augment what is yet left. But if he shall see good to take away more, even as it shall please him, so let it be. And let enquirie be made what my neighbours have lost; and wish them not to be sorry: For I will not that my neighbours shall suffer any thing by my losse, though I leave not my self any thing, and though all should be taken away. I pray thee, O Alice, be joyfull in the Lord with my children and all our family. All these things, and all we are in the hands of the Lord. Let us therefore wholly depend upon his good will: and so no losses shall ever hurt us. Farewell.

From the Court at  
Woodstock, Sept. XIII.  
1529.

O Lord! what a sincere devotion was here to the Divine will of God! What a letter was here from a heart truly settled on God! This master of the family had learned his lesson well in the *School of Patience*. This, this was a man that by the supporting himself upon Gods providence was able to bear all his losses sweetly. Behold an Ostrich able to digest iron! His barns were burned, but his mind was cool. Patience kept him in his uprightness. And behold how in a short space God requited him! In September he received this heavie news: in October next he was promoted to be the Lord Chancellour of all England; so that not onely his honours but his means also were mightily enlarged: that now he might not onely repair his barns, but build new ones. This is usuall with God, to bring down to hell, and to bring back again. The true life is to live according to Gods will. Who liveth not so, rather is dead then alive. Of which S<sup>t</sup> Augustine elegantly, *Some certain Philo-*

Part 3. *Philosophers of the Epicures and Stoicks disputed with the blessed Apostle Saint Paul. The Epicures, they would live according to the flesh: The Stoicks would live as they pleased: but saith the Apostle, It is better to stick fast to the Lord. The Epicure is mistaken; the Stoick is deceived: but that heavenly Doctour was in the right; who did hold his will to be regulated by the will of God. For then the soul liveth right, if it live neither according to the flesh nor according to it self, but the life of Christ. For as the soul is the life of the body, so is God the life of the soul.*

What therefore else should we do but bind this most holy & perfect will of God to us? what should we do but daily run unto it, and take it with eager desire? what should we do else but place all our will in this alone, To do and to suffer whatsoever God will have us willingly and obediently? He for certain is a true Scholar in this *School of Patience*, he is truly a patient man, who in all that he suffereth doth a thousand times

times ingeminate this one lesson, *Will onely the will of God. God knoweth publickly and privately what most is conducing to his glory and our salvation: but seeing that I am ignorant, what can I better hope or fear, what can I holier grieve or rejoyce for then, O my God, concerning thy most holy will and decrees? Whatever can come, let heaven and earth passe away, let all things be turned upside down, I am most certain, nothing shall be done, no nor so much as an hair shall fall from my head, nor a little pibble or sand from a mountain, without thy all-guiding providence. It is in vain then to complain of any man or matter: Let thy will, O God, be done, and mine according to thine.* Here I beseech thee, O Reader, not to think much to reade over and over what I have written in that book of mine called *The Mariegold*, especially in the fifth book and last chapter; as also what I have done in my treatise called *\* The harbinger to Eternitie*, chap. 2. §. 28. and chap. 3. §. 47, & 49. where we do handle this conformity  
of

*\* Translated, but not yet printed by the same Author,*

Part 3. of our will with the will of God  
 Furthermore how our confidence  
 is to be settled in and erected unto  
 God in all adversities, I have taught  
 in my fifth book and third chapter  
 of my treatise called *The Marygold*:  
 which are not here repeated.

But let us shut up all in a word.  
 If ye cannot, O Christians, or  
 (which is more true) if ye will not  
 receive this doctrine, ye spend your  
 time in vain in the *School of Pati-*  
*ence*. If ye do not follow him  
 whom ye imitate, ye profit nothing,  
 ye do nothing at all; but as he said,  
 2. Tim. 3. 17. *Ye are alwayes learning, but never*  
*coming to the knowledge of the truth.*  
 Either therefore conform your will  
 to the Divine will, or (that we may  
 speak in plain English) be gone  
 out of this School, as unapt Scho-  
 lars, unfruitfull, without hope. But  
 if ye thoroughly learn this one docu-  
 ment, ye shall be for ever blessed,  
 yea, in the midst of all your afflicti-  
 ons. It is the voyce of the eternall  
 John 7. 17. *Truth, If any man will do his will,*  
 Mat. 12. 50. *he shall know of the doctrine. For*  
*whosoever shall do the will of my Fa-*  
*ther*



ther which is in heaven, the same is Part 3.  
my brother, my sister, and my mother. Mark 3.  
31.

*The Epilogue or Conclusion of  
the whole matter.*

**W**Hat we have said concerning the conformitie of the humane to the Divine will, especially in all adverse and crosse affairs, the same doth Saint Augustine confirm, saying concerning the bearing of evils thus, *Be mild and patient, as thou art when thou sayest, Therefore the wicked flourish because God will so have it. He willet to spare the wicked: he leadeth such to repentance whom he spareth, but these are not corrected. He knoweth best, who is the Judge of all, to judge of such men. But man then is impatient when he dareth to contradict either the goodnesse, patience, power, or justice of the Judge. Who therefore are upright in heart? They that will the same that God willet. God spareth the sinners; thou wilt that he should destroy them: thou art therefore of a perverse heart and depraved*

Part 3. praved will, seeing thou wouldst that which God willeth not. God willeth the sparing of the wicked ; thou willest it not : God is patient towards sinners ; thou wilt not brook them : But ( as I begun to speak ) thou wilt one thing, God willeth another. Turn thy heart, and direct it to God ; for he hath compassion on the weak. He saw in his Body, ( that is his Church ) some weak and feeble, who at first endeavour to follow their own will, but whenas they perceive the will of God to be otherwise, they then direct themselves and their hearts to embrace and follow his Divine will. Wrest not therefore Gods will to thine, but bend thine to his. Gods will is an unalterable rule : as long as the rule is right, thou hast whereto to turn thy self, and whereby to correct thy pravitie ; thou hast wherewithall to amend what is in thee crooked or amisse. But what do men will ? It is not enough for them to have their own wills corrupted, but they would also make the will of God to be squared according to their  
their

their hearts desire, that God should do what they please, whenas they are bound to do what God pleaseth. Thus S<sup>t</sup> Augustine. I beseech you, O mortalls, will ye not now at last be brought to entertein this doctrine of conforming your wills to God, which the sacred Writ and the holy Fathers do so often inculcate? Shall we yet be obstinate and perverse, not willing to do what God willeth, but rather willing to do what God prohibiteth? What we do suffer, for certain, God willeth we should suffer, and that for our good, by his speciall favour. But you say, I desire not such his favours. Oh, I could almost call thee not a man, but an ignorant beast! I pray, look about and see what great men do desire labours so they be accompanied with honour and dignitie: and when they have obtained what they sought for, they account their labours and sufferings sweet. And dost thou desire to passe to eternall refreshments and life everlasting, and yet as a beast resistest thy Fathers method? But I finish this my writing

Part 3.

Part 3. writing of *Patience* with blessed Melitho a famous Martyr, who shewed himself an admirable and invincible pattern of constancy to all ages. His mother, a courageous Christian, standing by, seeing his legs broken, and he ready to yield up his spirit, thus comforted him, saying, *Oh my sonne, hold on a little more: behold Christ standeth by ready to bring help to thee in thy torments, and a large reward for thy sufferings. Oh hold out, my sonne, to the end. Well, he did so, and finished his life with a glorious martyrdom.*

*SAINT, TOM.  
2, die IX.  
MARTII, de  
SS. XL.  
MARTYR. ad  
SEBASTIEN  
de cisis.*

Our good mother *Patience* useth the same speeches to us; *Oh my sons, bear on, hold out: your helper and comforter Jesus Christ standeth by ready to crown you. All your grief shall be terminated in a moment. Most blessed Eternitie is in the next remove. Look upon and consider the noble army of Martyrs: they all found the way to everlasting blessednesse through light and moment any yet many afflictions. Having suffered and died for the truth, they are now in*  
im-

immortalitie. Why then do we hang back and fear to suffer? The mind cometh to despise all the power of evils by a resolved patience. If thou wilt not suffer, thou refusest to be crowned. *Life is not truly life without interlacing of miseries*, saith Saint Chrysostome; *but according to the tribulations laid upon and born by us shall the retribution of glory be proportioned.* Heaven is gained by pains and tears. We know the old proverb, *Labour must go before meat.* Suidas reporteth that *Cyrus souldiers* Suidas, vocat *alwayes came to dinner sweating,* divisio intimating that they used to labour it. before, which was best for digestion and health: And shall we by idlenesse, sleep, and sports think to come to that heavenly banquet? That we may learn to know that immortall and eternall life, we must first be well acquainted with this mortall and transitorie pilgrimage. Why do we propose to our selves delicacies and pleasures? why do we vainly expect sweet ease and contentation? We are exiled and live in a wilderness: we cannot live here but amongst

*Chrysost.*  
*Tom. 3.*  
*Hom. 5.*  
*& Hom. 66.*  
*Post. init.*

Part 3. mongst a world of discommodities. If thou bearest these evils amisse, they are burdens; if well, comforts.

Chrysost.  
Tom. 5.  
Hom. 67.

St Chrysostome saith, *As we cannot find a man immortall, so nor without sorrow.* But adding to our comfort, he saith, *When we are prest with adversitie, let us rejoyce: for this is an expiation for sinne.* No stout wrestler or runner while he is in his exercise looketh after pleasant baths or rich tables furnished with cates and wine. This is not for him, but for a delicate & soft-natured man. A champion is to fight in dust, oyl, heat and sweat, tribulation and anguish. This now is our time of striving and fighting; therefore it is also the time for bloud and wounds and griefs. Thou mayest know a souldier in the front of a battel, a pilote in a storm, a nimble active man in a race, and a champion in the lists.

Idem eodem  
Tom. Hom.  
61.

We must imagine all our life a continued fight; nor let us ever seek for a truce; and in our troubles we shall not think we suffer deeper then others. Tribulation is our school-master. It is not ill to be troubled,  
but

but to sinne. Not he who suffereth Part 3.  
ill, sinneth; but he who doth ill. Yea  
the same S<sup>t</sup> Chrysostome doth  
plainly affirm, That to suffer for <sup>chrysoſt.</sup>  
Christ is a speciall gift, and of more <sup>1. ad Ioh.</sup>  
admiration then it is to raise up the <sup>Hom. 4. &</sup>  
dead to life, and to work miracles. <sup>Tom. 5.</sup>  
For therein, saith he, I am a debtour: <sup>Hom. 2.</sup>  
but in this I have Christ a large and  
bountifull debtour to me. A Christi-  
an is distinguished by this from in-  
fidels, namely, by a joyfull and ge-  
nerous suffering of evils for good,  
and by this as upon wings he  
mounteth above the thick clouds of  
all miseries. A faithfull man is set  
upon a Rock: wherefore though the  
waves beat yet he standeth inexpug-  
nable. Therefore S<sup>t</sup> Paul calleth  
this an excellent gift and a singular  
favour; For unto you it is given for <sup>Philip. 1.</sup>  
Christ, that not onely ye should be- <sup>29.</sup>  
lieve in him, but also suffer for his  
sake. And as S<sup>t</sup> Gregory saith, Nei- <sup>Greg. l. 9.</sup>  
ther hath Christ in this life promised <sup>Epiſt. 39.</sup>  
to his chosen champions delights, but  
the bitterneſſe of tribulation: that  
as in Physick they may first sup up  
the cup of bitterneſſe, and then satis-

Part 3. *He himselfe with pleasures for evermore.* But what need we here any witnesses? It is the voice of the Lord, and the oracle of eternall

Mat. 20.  
31.

Truth: *He who taketh not up his crosse and followeth me, is not worthy of me.* Here is no immunitie, no exemption, no prerogative, no priviledge. He is unworthy of Christ, who throweth away his crosse, and leaveth to follow him.

The most grievous crosse is to be born through patiently. The dearest friends of Christ, yea Christ himself lived by no other laws. In old time that valiant widow Judith in a publick oration highly extolled patience: *But they,* saith

Judith 2.  
20, 22, 23.

*she, who have not endured tentations with the fear of the Lord, but have shewed their impatience and murmuring against God, are rooted out.* Let us therefore humbly expect his consolation; because our Fathers were tempted, that they might be proved whether they worshipped God in truth. *How was Abraham our father temped, and by many tribulations tryed, and so found the friend of God!*



God! So Isaac, Jacob, and Moses, Part 3.  
all who pleased God, were found  
faithfull through tribulations. Why  
do any more use reluctancies? All  
have so past through, all, even all  
who pleased God. None are to be  
accounted approved and faithfull  
whom this badge and cognizance of  
affliction and patience never graced.

Judeths speech is a true oracle,  
*All who have pleased God have been  
found faithfull by many tribulations.*  
This thing, To suffer for Christ, is  
to conquer and reigne with Christ:  
This is the royall rode-way to hea-  
ven; rough indeed and strait, but  
safe. Let us hold out a little. Help  
shall not be wanting to the comba-  
tants, nor a crown to the conque-  
rours.

*FINIS*

*Patientie scripta, initium sit  
exercende.*

Ad majorem Dei honorem &  
gloriam.